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THE FUNCTION OF A BLACK IDENTITY DEVELOPMENT
THEORY IN ACHIEVING RELEVANCE IN EDUCATION
FOR BLACK STUDENTS

A Dissertation Presented

By

BAILEY W. JACKSON III

Submitted to the Graduate School of the
University of Massachusetts in partial
fulfillment of the requirements for the degree of

DOCTOR OF EDUCATION

July

1976

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FOR BLACK STUDENTS

A Dissertation

By

BAILEY W. JACKSON III

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The Function of a Black Identity Development
Theory in Achieving Relevance in Education
For Black Students (July 1976)

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Directed by: Dr. Alfred S. Alschuler

Black students have expressed their displeasure with their educational experiences for many years. And although some educators have attempted to identify the nature of the displeasure and design more appropriate experiences for the Black student, their attempts have not met with much success. (Black students continue to charge that the educational process is not relevant to the "Black experience".)

Before one can understand the reasons that the current educational process does not relate to the Black experience in America, the nature of the Black experience must be understood. It must be understood that racism in this society significantly shapes the quality of the life experiences of Black people. Racism impacts the way in which Black people view themselves, and their place in this society. And, since the current educational system gives little recognition to the existence of racism in this society or the impact that racism has on the Black student, its relevance will continue to be limited.

In an attempt to address the problem as stated above, a theory was developed that lends a perspective on the nature of the experience of Black Americans. This theory, Black Identity Development (BID) describes four stages of

development that a Black person experiences in the individual's struggle to attain a positive Black identity in a racist society. The four stages are labeled:

1. Passive Acceptance - which describes the Black person who unconsciously supports individual, institutional and cultural racism.
2. Active Resistance - which describes the Black person who consciously rejects the perceived manifestations of white racism.
3. Redirection - which describes the Black person who seeks to define his/her Blackness in positive terms, independent of the perceived good or evil of white people.
4. Internalization - which describes the Black person who seeks to integrate the positive sense of Blackness from Stage Three into the other component parts of the person's identity.

The BID Stages describe the way a Black individual 1) views him/herself, 2) views his/her environment, 3) defines needs, 4) sets goals and 5) acts on goals set. The BID Theory was developed for educators to use as a conceptual framework for evaluating the relevance of current educational models and for designing new educational models for Black students.

To illustrate the use of the BID Theory for assessing current educational models, an exploratory study was conducted which searched for correlations between a Black person's stage of identity development and their preference

for counseling approaches and practices. The specific research questions addressed are listed below:

1. Can the BID Theory be put in a form that will allow for the diagnosis of a Black person's stage of consciousness?
2. Is there a positive correlation between (A) the nature of a Black person's consciousness as affected by the person's response to racism and/or its effects and (B) the Black person's preference for specific counseling approaches and practices?
3. Would the current educational (counseling) process be more relevant for Black students if more attention were given to racism in the society and the Black identity development process?

To get the answers to the questions listed above, a questionnaire was developed that elicited data from a sample group of Black people. Each respondent was asked questions that would identify the person's BID stage of development and their preference for counseling approaches and practices.

The results of the study indicated that: 1) The BID Theory is a viable construct for assessing the relevance of educational experiences for Black students. Using two independent methods of diagnosing BID Stages in 30 subjects, there was an extremely high percentage of agreement in stage assignment. 2) The respondents' preference for a counseling approach or practice seemed to be influenced by their stage of consciousness as described in BID; and

3) the respondents had a preference for counseling approaches and practices that gave direct attention to racism or the effects of racism on the individual.

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C H A P T E R I

A PROBLEM OF RELEVANCE IN EDUCATION FOR BLACK STUDENTS

Introduction

In the past two and one half decades, the definition and implications of what it means to be Black have gone through significant changes for both black and white Americans. Black people have participated in and have been influenced by the Civil Rights movement of the 50's and the "revolution" of the 60's. Prior to the riots of the mid-sixties, Black men and women attempted to "work through the system" in efforts to achieve the "rights" due them as American citizens. However, this strategy generated more frustration than success. And, this frustration coupled with the emergence of "revolutionary" leaders such as Stokely Carmichael, H. Rap Brown and Malcolm X, as well as the assassination of Dr. Martin Luther King, Jr., marked the entrance of an era that was ushered in by riots in almost all of the major cities in the United States.

Herbert Aptheker (1965) likened the Watts riot to Nat Turner's Slave Rebellion of 1831: "It is a particular turning point, a signal that the American black man is rebelling against injustice, is standing up, prepared to do violence to achieve his manhood and his freedom." Harry Edwards (1970) in a reflection of this period says: "The picture had changed since the late 1950's and early 1960's when many people,

whites in particular, regarded blacks as innately non-violent. Bible-quoting, child-like figures, striving to be recognized as full-fledged human beings".

Whether the cry from Black Americans is heard as "Give me the rights due me as an American citizen" or "Recognize me as a full-fledged human being", the question is, why hasn't the cry been responded to in a way that is satisfactory to Black people?

This author will describe how educators in general and counselors specifically, have tried to address the charge levied by Black Americans, that they are not receiving a relevant education. In addition, this chapter will highlight the reasons that the same mistakes are repeated in the innovative approaches as were made in the "traditional" approaches. Humanistic Psychology/Education will be used as an example of such an innovative approach.

The Promise of Humanistic Education/Psychology As A Relevant Educational Approach for Black Students

Historically our educational institutions have responded to the needs of students only as a by-product of the attempts to meet the needs of other interests in the society. In a commentary on the uses and abuses of our educational resources, E. F. Schumacher, a leading economist, states:

If Western civilization is in a state of permanent crisis, it is not far-fetched to suggest that there may be something wrong with its education. No civilizations, I am sure, has ever devoted more energy and resources to organized education, and if we believe in nothing else, we certainly believe that

education is, or should be, the key to everything. In fact, the belief in education is so strong that we treat it as the residual legatee of all of our problems. If the nuclear age brings new dangers; if the advance of genetic engineering opens the doors to new abuses; if commercialism brings new temptations--the answer must be more and better education...

Schumacher goes on to quote the position of Lord Charles Snow as an example of the traditional view of the utility of education:

...the aims of his educational policy would be, first, to get as many "alpha-plus scientists as the country can throw up"; second, to train "a much larger stratum of alpha professionals" to do the supporting research, high-class design and development; third, to train "thousands upon thousands" of other scientists and engineers; and finally, to train "politicians, administrators, an entire community, who know enough science to have a sense of what the scientists are talking about...

It is this type of thinking, represented in Snow's aims for education, that has provided us with schools that seek to meet the stated needs of government and industry rather than the needs of its primary client or consumer--the student.

In contrast to the above mentioned need--response pattern in the broader educational community, some classroom teachers were becoming increasingly concerned with the increase in the student drop-out rate and their inability to teach what came to be called "the disadvantaged". Weinstein (1970) described it this way:

The present crisis in the education of the poor, minority group children is holding up a mirror to the educational system as a whole, forcing educators to look more closely at virtually all of their assumptions about learning and teaching. Increasingly, educational theories and practices are being

judged on whether they succeed with the urban poor and others who are accounted educational failures. If they did, they would probably be effective with other learners as well. Thus, society as a whole has an immediately practical, as well as ultimately moral stake in what educators learn about improving the education of those at the bottom of the educational ladder.

It was educators like Gerald Weinstein who, in his search for a more relevant educational process for the "disadvantaged minority," started what has become Humanistic Education/Psychology. (1)

Although for some educators the impetus for Humanistic approaches came as a result of the search for answers to questions related to reaching the "disadvantaged", others felt that some of the same problems were also present for all students, the "advantaged" as well as the "disadvantaged". Soon the issue of advantage was dropped by Weinstein and Fantini in favor of approaches that could address the issue of relevance for all students.

Poor, mainly urban, - group students - the crisis clientele - particularly and poignantly spotlight the widespread failure of education to lead students toward the behavior our society considers desirable. But the problems that confront this group so acutely afflict other groups as well... One of the most glaring deficiencies in education is lack of contact with the learner. 'School is phony--it has nothing to do with life like we know it.' ...This verdict is typical of the 'disadvantaged', but is it so different from the attitude of other groups? (Weinstein and Fantini--1970).

(1) Because the terms Humanistic Education and Humanistic Psychology are sometimes used interchangeably by practitioners, for the sake of this dissertation the author will use the term "Humanistic Education" to refer to classroom uses of Humanistic approaches, and Humanistic Psychology to refer to the use of Humanistic approaches in counseling situations.

So the Humanistic Education/Psychology movement, which for some, grew out of a concern for the quality of the educational experience that Third World People were receiving, quickly redefined its focus toward making education more relevant for all students. It will be shown here how this redefinition of the concern became a critical turning point resulting in the Humanistic Movement becoming just as irrelevant for Black students as the traditional educational process.

The Growth and Development of Humanistic Education/Psychology

The Humanistic Movement can be described as a marriage between the concerns in the educational community and similar movement in the therapeutic community. In the educational community there was the need to make the students' educational experience more relevant, while in the therapeutic community an approach was evolving that came to be called the Human Potential Movement. The goals that the Human Potential Movement were trying to achieve appeared to be closely in line with the types of goals that educators were striving for in attempting to eliminate irrelevance from all students' learning experiences.

Since the charge of "irrelevance" is so key to this study, it is important that it be defined and its meaning in this context explained. The root word is relate, which the American College Dictionary defines as follows: "To bring into logical or natural association" -- "a logical or natural

association between two or more things." Thus, irrelevance exists when there is no logical or natural association between two or more things. For the Black students, then, an irrelevant educational process is an illogical or unnatural association between what is made available in our educational institutions, and the needs and experiences of the Black student. Specifically, the definition of irrelevance for which the Human Potential goals seemed to be so closely in line were as follows:

1. Failure to match teaching procedures to children's learning styles.
2. The use of teaching materials and methods that ignore the learner's knowledge of his physical realm of experience.
3. The use of teaching content that ignores the concerns of the learner (Weinstein and Fantini, 1970).

It was the educator's assumption that relevance would be attained when there was a better integration of the affective and cognitive⁽²⁾ needs of the students. This integration would be achieved by teaching traditional subject matter as it is related to "student concerns" and/or life experiences. To actualize this educational approach, the humanistic educator needed techniques that allow one to assess and address

(2) Cognitive - refers to the intellectual needs of the student, e.g. the need for knowledge, conceptual development, etc.

Affective - refers to the psycho-emotional needs of the student, e.g. feelings, values, motivations, etc.

the affective concerns of students. Since the Human Potential Movement was demonstrating success in addressing affective issues, the task was to see how the techniques used could be incorporated into the cognitive educational process.

The Human Potential Movement was popularized by the National Training Laboratories use of "T" group training and by the Esalen Institute's use of the Encounter Group. The "T" Group and encounter group were approaches popularized by Cris Argyris (1964) and Edgar H. Schein and Warren Bennis (1965), Carl Rogers (1969) and Frederick Perls (1969), Bradford, L.P., Gibbs, J.R. and Benne, K.D. (1964) and others. And although these men had a great impact on the development of Humanistic Education/Psychology through their particular inventions, it was Abraham Maslow who is given credit for the founding of the Humanistic Movement. Maslow (1962) considered himself to be part of "Third Force" or "Humanistic" psychology. He described this branch of psychology as one which developed a new image of "Man," one which accepted the reality of higher human needs, motives and capacities. The conception of the self as developed in Third Force psychology is one which speaks of an individual's essence, one's intrinsic nature, one's humanity and animal nature. Maslow believed that people become fully human when the needs of their inherent nature are uncovered and realized. He felt that people must listen to the small delicate impulse - voices from

within - the hints of their animal nature. These voices speak to people of their essence - their species - nature - as well as their own uniqueness. When the organism discovers its humanity at a deep enough level, it emerges with discovering its selfhood. The fully human, self-actualized person is true to his/her specieshood while moving toward the fulfillment of his/her unique potential.

Maslow's assumptions are graphically represented in his "hierarchy of needs." This concept of a hierarchy of needs was, and still is, one of the more popular, developmental theories to be used by humanists. Maslow's premise is that there is a hierarchy of needs progressing from the lowest order of bodily needs to the highest order of self-actualization needs. The others, in order of their appearance are safety and security, companionship and status and esteem.

Many of the pioneers in Humanistic Education/Psychology used Maslow's theories as a point of departure for their own theories.

Thus, through the works of George Brown (1971), Gerald Weinstein (1973), Alfred Alschuler (1970), Terry Borton (1970), Sidney Simon (1966), Alan Iven (1974), William Glasser (1965), Robert Carkhuff (1969) and others, the theories and technology of Bennis, Pearls, Rogers and Maslow were integrated into the educational process. Courses and counseling approaches such as: Confluent Education (Brown), Education of the Self/The

Trumpet (Weinstein), Achievement Motivation Training (Alschuler), Reality Therapy (Glasser), Micro-Counseling (Ivey), and Values Clarification (Simon), became an integral part of the educational process at all levels. In addition to the introduction of the above into classroom and counseling situations, changes were taking place in schools of education across this country. Pre-service teachers were being trained to address both subject matter and student affect. In some schools one could see the introduction of the "self" addressed as another subject area.

The self, or student concerns, became a legitimate area of study in education. The assumption was, and still is, that the educational process was irrelevant to students because it did not consider the needs, feelings, etc. of the student. And by starting with the "student concerns" the educational process would be more relevant to students. For the classroom teacher this has meant that techniques had to be acquired that would allow them to integrate the affective and cognitive needs of the student. It also meant that courses should be developed that could exclusively address the affective needs of students. As Gerald Weinstein puts it, "We should teach students to be self-scientists" (1973).

This new emphasis on student affect presented a whole new series of alternatives for the counselor as well as the classroom teacher. Until the advent of Humanistic Psychology, counselors who had not been relegated to functioning as file

clerks and givers of standardized tests, or disciplinarians, were using either behavioristic or psycho-analytic approaches with students. The task of these counselors was to either teach the student to behave in socially acceptable ways, or to show the student how to solve his/her psycho-emotional problem. For the Humanistic counselor these traditional approaches to counseling were no longer relevant because they did not allow the student/client to reach his/her "full potential." The assumption that clients are faulty objects to be corrected was diametrically opposed to the Rogerian notion that everyone has the potential to solve his/her own problems and become self-actualized.

The Client-Centered approach of Carl Rogers was to counseling what Maslow was to the classroom teacher. Rogers' hypothesis (described further in Chapter Three) states that, if certain conditions are present in the attitudes of the person designated counselor (or therapist) in a relationship, namely congruence, positive regard, and empathetic understanding, then growthful change will take place in the "other", the person designated "client." Rogers goes on to say that his hypothesis rests on an underlying view of Man's nature. Client-centered theory postulated one motivational force in man, his tendency toward self-actualization (Rogers, 1973).

In practice, counselors influenced by the Rogerian approach took on a very warm, non-directive style of counseling. Counselor educators such as Alan Ivey, focused on the

non-directive style of Rogers and designed a counselor training course for pre-service counselors entitled Micro-Counseling. Micro-Counseling attempts to teach those behaviors that engender congruence (genuineness), positive regard and empathy. Specifically, Ivey's course teaches attending behavior, paraphrasing, and reflection of feelings. It is the assumption of these counselor educators that by creating a warm supportive climate and counselor client relationship that the client will be better able to solve his/her problem and move closer toward self-actualization.

Inadequacies and Irrelevances of Humanistic Approaches in Counseling for Black Students

The new surge of Humanism did not improve the services that were being provided for the Black client in counseling relationships. By tracing the references made to the type and quality of counseling received by Black clients, one will find that prior to and since the introduction of humanistic approaches, Black students have received the same level of irrelevant counseling in different forms.

Since the early 1950's counselors, therapists, etc. have produced literally volumes of articles on the nature of the Black client/white counselor relationship. Many of these early publications were written by white psychiatrists who were trying to explain why they were ineffective with their "Negro" clients (Adams, 1950; Heine, 1950; St. Clair, 1951;

Kennedy, 1952; Brown, 1950; English, 1957; Shane, 1960; Rosen and Frank, 1962). During this period many professionals attempted to explain their inability to provide quality services to Blacks by rationalizing that because of a client's particular personality imperfection he or she was unable to benefit from the professional helping services provided. In other words, the services were good but the clientele was beyond help. One of the specific imperfections of the Black client was his/her preoccupation with the "Negro" problem (Frank, 1947; Heine, 1950; St. Clair, 1951; Shane, 1960). Another thesis that gained popularity in the mid 1960's was put forth by Vontress (1966). He stated that "the most significant component of the Negro personality is his self-hatred for being a member of a down-trodden group" (p. 210).

As one moves chronologically through the literature a new theme emerges from the work of Banks, Berenson and Carkhuff (1967), Carkhuff and Pierce (1967) and Yamato (1967). These authors studied the Black client - white counselor's interaction and generally concluded that white counselors were much less affective than were Black counselors when counseling Black clients. The findings of the Carkhuff and Pierce (1967) Study suggested that in a first session, clients will not explore their problems at a very deep level with a counselor from a different race. They concluded that, generally, the clients most similar to the race and social class of the counselor involved tended to explore their problems most; clients most dissimilar to terms of race and social class

tended to explore them least.

Most recently, several theorists (Banks, 1972; Calia, 1966; Gunnings, 1971) have postulated that the counseling process itself is the primary reason that counseling is basically ineffective with Black clients. These theorists believed that the counselors' tendency to presume "personal disorganization" rather than societal or "institutional dysfunctions" is particularly detrimental to the welfare of Black clients.

It would appear that educators continue to develop processes that have come up short, for Black students at least. Social scientists typically make sense of an apparent failure of a proposed solution to a defined problem by using a process that William Ryan (1971) calls "blaming the victim." The victim blaming process allows the social scientists to justify the poor match of solution to problem by pointing to the inadequacy of the consumer to see and/or utilize the wisdom and opportunity that has been presented. The process has produced such solution defending statements as: Blacks are hung-up with their Blackness; Blacks are slow learners; Blacks hate themselves. Thus, before educators once again resort to victim blaming justifications, it is this author's belief that a process for naming the problem from a Black perspective must be constructed so that past mistakes aren't repeated.

With reference to the heavy Rogerian approach of the humanistic counselor, Calia (1966) questioned the advocacy of

"sedentary talk as a medium for client-counselor interaction, unconditional positive regard as an essential therapeutic element, the goal of counseling as the facilitation of self-exploration, and self-referral as a necessary pre-requisite for effective counseling. He suggested a much more action-oriented and externally focused approach to the problems of "culturally different" clients. He also recommended the development of a new way of conceiving of the role and functions of counselors.

Bryson and Bardo (1975) conclude that significant changes need to take place in counselor training:

The Counselor profession needs to re-examine its present approach to training counseling; it can no longer be assumed that techniques and strategies that are successful with one group of clients will work effectively with another group. Educators must ensure that their students are provided opportunities to have their direct contact and experiences with individuals from varied cultural, educational and socioeconomic backgrounds...counselors need to acquire an awareness and appreciation of the influence of race on the counseling process and outcome. They need to acknowledge that the results of social conditions in this century are the lack of confidence in and basic distrust that many Blacks have of counselors who are white. One of the primary barriers that must be overcome in interracial relationships is counselors' insensitivity to Black clients' reactions to negative interracial experiences.

This review of the counselor's humanistic or traditional attempt to make sense of and design technology to address the affective concerns of Blacks, would be incomplete if there were no mention of one of the more popular innovations, the Black/white encounter or "T" Group. Working from the encounter or training group method, counselors designed and

implemented group sessions usually consisting of an equal number of Black and white participants. The objective of this type of session or training is to improve Black/white relations through open communication. Although some of these sessions did in fact temporarily lessen Black/white tensions during the training, the vast majority of these sessions were more beneficial for the white participants than for the Black participants. In a follow-up study on the participants of a Black/white laboratory, Arthur M. Freedman (1976), reports: "...greater (positive results reported) for whites than Blacks." In this same study, "Blacks particularly felt that all white and all-Black labs would be a productive prelude to future mixed labs." Banks, (1970) in a commentary of sensitivity groups, says the following about Black/white encounters:

Very rarely has sensitivity training been done from a Black perspective, in Blackness, too often the encounters have been mixed, which creates a different kind of content - the race problem itself, with focus on white guilt and Black anger. Such encounter, while having a limited usefulness, does not provide effective counseling or therapy for the Black client's deeper problems. Generally speaking, the white client has different group interaction needs than the Black client...

What does the Black person learn in a Black/white sensitivity or encounter group? Does he/she learn that whites are racist? No. He/she knew that before. Does he/she learn how to communicate with whites? Not usually, since during most of the session the Black person is teaching whites about why their behaviors are offensive - racist. Generally

speaking, short of the cathartic feeling derived from verbally abusing the white participants, the value of which is questionable, it is difficult for this author to see any utility in this technique.

Although the Black/white encounter group is not as popular today as it was a few years ago, the stereotype of the Black client as "militant" (with all of the negative implications that the term engenders) continues. This is evidenced by the content of publications on the nature of the white counselor/Black client relationship. As one can see in the earlier review of the literature, the assumption that most of the authors start with is that, one of the most serious problems in the counseling relationship is the strain between the white counselor and Black client. This assumption seems to imply that all white counselors are liberals and only white liberal counselors have problems relating to Black militant clients. By following these assumptions to their seemingly obvious conclusions, a number of counselors now believe that the best relationship would be between the Black client and a Black counselor. This author does not believe this to be true and will demonstrate its limitations throughout this dissertation.

The Humanistic Movement, which was intended to address the lack of relevance in the school experience of students, has done little to increase the degree of relevance for the Black student. Like the traditional educational process,

Humanistic Education/Psychology has come under the same attacks of irrelevance. In this author's experience, as an advocate of humanistic approaches, some Black students have indicated that humanistic approaches may be equal to the traditional approaches in their lack of relevance to the Black experience. To understand the accusation, one must recognize that Humanistic Education/Psychology implicitly proports, as does the traditional process, to be cross-cultural, apolitical, asexual, or in other words, it addresses the needs and concerns of "people" regardless of race, sex, national origin, economic status, etc.

By simple observation, it is obvious that the implicit premises, stated above, proported by humanists are questionable since the developers were/are mostly white men from a similar socio-economic background. As such, they have identified a series of problems which are supposed to be common to all; developed constructs for making sense of symptoms related to these problems; and have developed techniques to address those symptoms; all from a white, male, middle to upper socio-economic perspective. And, although this perspective may be appropriate for people viewing the world from a like perspective, it runs the risk of being totally inappropriate for Black people.

Gunnings (1971), Franklin (1971), Carkhuff (1967), and Ivey and Leppaluoto (1975) support this author's observations with regard to traditional counseling and Humanistic

Psychology. Gunnings (1971) portrays foundation theories of counseling psychology as necessarily inadequate for most Blacks since there is no linkage between the theory and the actual life styles of Blacks. He also notes that counseling psychology curricula have generally grown out of research material that was done on middle-class white Americans. Franklin (1971) asserts that the greatest problem for a Black student completing a traditional counseling program is to avoid becoming a "white" counselor in thoughts and ways. Carkhuff (1967) also notes that the current counseling and psychotherapy theories reflect the biases and values of white middle class America. Ivey and Leppaluoto (1976) discuss a recent APGA Resolution concerning human and cultural diversity and state, "This resolution means that we must recognize that white middle-class values may be right for some but that other value systems can operate effectively for others."

Summary

Black people in America have reached a point where their demands on the society's human service systems, specifically the educational systems, cannot be addressed using existing approaches. Furthermore, the processes that have been used by social scientists to identify problems or needs, and develop technology to address those problems or needs, has not yielded relevant solutions for the Black American.

In this chapter the implications of the above have been described. One can see that although educators, classroom

teachers and counselors, have attempted to make the educational process more relevant for all, they missed the Black student. This author theorizes that educators will continue to "miss" the Black student as long as 1) educators fail to realize that the content and/or process used in the classroom or counseling office is culturally biased toward white concerns and life-styles; and 2) continue to "blame the victim" for the system's inability to address Black concerns.

Unless these two issues are addressed, educators will continue to make the type of mistakes that were made during the initial conceptual developmental stages of the Humanistic Movement. Specifically, as mentioned earlier, Weinstein and Fantini had the right idea when they postulated that teachers/counselors should start with the concerns of the "minority" student; however, the broadening of the target population to include all students dealt a fatal blow to the concept in terms of its relevance for Black students. Once again the concerns of Black students took a back seat to the concerns of the white student majority. Because the primary concern of Blacks, i.e. racism, was not a primary concern of white students, it (racism) was either dropped or did not surface as a major (or even minor) focus of the movement. What did surface was something called "human concerns" and thus constructs developed by theorists in the field of Human Growth and Maturation, e.g. Erickson (1950), Maslow (1962), Rogers (1973), Freud (1914), et al. became the guides in the

practitioners' efforts to make sense of human problems. However, since none of these theorists directly address racism and its effects on the growth and development of the individual, Black or white, their relevance is at best limited for the counselor or educator who is trying to address the concerns of Black students.

Towards Relevance for Blacks. A careful review of autobiographies of Black Americans illustrates the effect that various forms of racism has had on the authors. Malcolm X (1964) saw whites as "devils"; Maya Angelo (1969) had dreams of being white rather than a "too-big Negro girl with nappy black hair..."; and James Comer, M.D. (1972) explains how his motivation to become a doctor was influenced by his drive to prove how wrong a white woman's racist prediction of "a life of drunken brawls for the little nigger boy." Although racism was not the sole determinant in the development of the consciousness of these or other Blacks, it is one of the more influential ones.

Thus, to make the in-school experience relevant for the Black students, direct and specific attention must be given to the effect that racism has on the Black students' consciousness. This author theorizes that the construct(s) that Blacks use for making sense of themselves; their environment; and/or the interaction between the two, is heavily influenced by the Black person's conscious or unconscious response to the onslaughts of individual, institutional or cultural racism

in this society. Therefore, in order that relevance be attained for Black students, racism, as a significant variable, must be directly considered when assumptions about the nature of Black student concerns are being developed. Counselors and teachers must have available to them theories of counseling and teaching that reflect racism as an influence on the Black consciousness. These practitioners must also be provided with technology that allows Black students to address their unique concerns as opposed to being limited to technology that only focuses on the nature of Black/white interpersonal interaction.

To respond in a significant way to the above named issues, this author has chosen to demonstrate how a construct for making sense of the effects of racism on the Black consciousness can be used to test the relevance of specific approaches and techniques currently being used to address student concerns. To accomplish this task, the author has developed a construct (Black Identity Development Theory, described in Chapter Two) that allows one to gain insight into the nature and degree of effect that racism can have on a Black person. To test this construct, this author chose specific beliefs and techniques in the field of Counseling/Humanistic Psychology. This exploratory study sets out to prove that there is a correlation between a) the nature of a Black person's consciousness as effected by the person's

response to racism and b) the Black person's named life issues and preference for how these issues are addressed in a counseling session.

CHAPTER I I

BLACK IDENTITY DEVELOPMENT THEORY

Introduction

The theory presented in this chapter was developed by the author as a theoretical construct from which new and hopefully more accurate empirical generalizations could be drawn with regard to the identity development of Black people in this society. It is this author's assumption that existing counseling technology and methodology are more or less irrelevant, because the constructs or assumptions from which they were developed are erroneous. That is, the constructs currently being used to make sense of the nature of clients and the nature of client issues omit or overlook the impact of racism on how the client views his/her world and his/her place in the world. This omission, conscious or unconscious, severely weakens current counseling methodology for the Black client.

The Black Identity Development (BID) Theory starts with the assumption that the consciousness of the Black person in America is influenced by racism in various forms and to varying degrees. And by understanding the various effects that racism has on the way Blacks 1) make sense of their environment, 2) make sense of their place in an environment-identity, and 3) make sense of problems, the helper (be he/she a counselor, teacher, etc.) will be better able to provide more relevant help to the Black client.

The BID Theory describes a sequential process that consists of four levels or stages of consciousness from which the

Black person can make sense of his/her world and their place in that world. These stages will be described in the first half of the chapter along with a review of other theorists' work in the area of stages of Black identity development. The second half will consist of a discussion of some of the implications of this theory for counseling situations involving Black clients.

Black Identity Development Theory

This BID Theory describes four stages in the development of a positive Black identity. It is based on the premises 1) that the identity development of a Black person in America is strongly influenced by racism and oppression in American society, and 2) that the process of developing a positive Black identity follows a definable sequence. The BID Theory places special emphasis on the racial identity development and the effect that racism in the American society has on that development while recognizing that the development of a persons' identity involves much more.

Several theories of Black identity development already exist. Sherif and Sherif (1970) refer to what might be called Black identity issues; that is, feelings of inferiority, the rejection of white standards, and a search for a new referent. Sherif and Sherif suggest that Black pride is not created in a vacuum. Feelings of inferiority and shame lead to guilt and rage which in turn are transformed into feelings of Black

pride. If all goes well, pride is eventually internalized as self-confidence and a modified self-concept. In this sense, the affect underlying each of several stages appears to undergo its own systematic development. This author, however, feels that Black identity development needs to describe the transformation of values, beliefs, goals and behaviors as well as affect. Thus, the BID Theory describes the values, beliefs and locus of control of a Black person at each stage of the process of developing a positive Black identity. The theory also describes how the values, beliefs and locus of control influence the feelings and behaviors of the Black person at each stage of the process.

In addition to the work done by Sherif and Sherif, Charles W. Thomas (1971) and William E. Cross, Jr. (1970) have also developed theories of Black identity development. Thomas believes that few people can claim that they have always been Black. Moreover, Thomas asserts that prior to identifying oneself as Black most Negroes have suffered from what is called "Negromarchy." "Negromarchy" is a period ruled by confusion of self worth, dependency upon white society for definition of self-worth, and dependency upon white society for definition of self. Thomas believes that Afro-Americans must first withdraw into themselves before renegotiating relationships with other racial groups. The second stage consists of testifying to all the pain previously endured in denying oneself as a person. Information Processing and Activity mark the

third stage. This involves the collection and generation of information on Blacks as seen by Blacks. The fourth and final stage is a transcendental stage. Through a new sense of Blackness the individual "loses his hang-ups about race, age, sex, social class and sees himself as a part of humanity."

Cross formulated a similar hypothesis concerning Black identity, as described in detail by Hall and Cross (1970). Cross hypothesized that there exists a series of well-defined stages through which Black Americans pass when they encounter Blackness in themselves. He speculates that "as a result of this encounter and its subsequent resolution, the person defines himself as a Black, adequate and non-inferior person." He describes the stages as follows:

(a) Pre-encounter - In this stage a person is programmed to view and think of the world as being non-Black, anti-Black or the opposite of Black. Behavior and basic attitudes toward self are determined by the "oppressor's logic." (b) Encounter - In this stage, some experience manages to slip by or even shatter the person's current feeling about himself and his interpretation of the condition of the Negro. (c) Immersion - In this stage, everything of value must be relevant to Blackness. (d) Internalization - In this stage the person focuses on things other than himself and his own ethnic or racial group.

Methods for Studying Black Identity Formation

Cross did not stop with this identification of his four stages of Black identity development. He felt that an empirical research method needed to be established that would allow psychologists to study the idea of "stages" with regard to Black's identity formation. Cross developed 28 descriptions of different beliefs and activities of the four stages. These items were presented to groups of Blacks and whites to be sorted into a developmental sequence. In his concluding remarks, Cross states:

Within the limitations of the present study, we believe that the plausibility of the hypothesis concerning the existence of several stages in the development of Black awareness in America has received general positive support with the data we have collected.

Under close examination, the hypothesis used in the BID Theory varies only slightly from the hypothesis developed by these other theorists. The concept of explicitly naming the stages or levels of consciousness in the development of a positive Black identity presented by Sherif and Sherif, Thomas and Cross seem to have been conceived of independently and almost simultaneously. The author developed the BID Theory independently and during the same period of time that the other theories were developed. The basic difference in the BID Theory is its intended use as a tool by teachers and counselors for developing and/or adapting new or existing methods and techniques. Consequently, it places more importance on the way the Black person views him or herself, their place in the world and how

they act on that vision or consciousness, in contrast to others. The four stages in the BID Theory are described as 1) Passive Acceptance, 2) Active Resistance, 3) Redirection, and 4) Internalization.

In the BID Theory that follows, there is a description of each stage which includes a selection from Black literature that typifies that stage, examples of three internal states or realities and some examples of observable behaviors.

Stage One - Passive Acceptance. The Black person with a Stage One (Passive Acceptance) consciousness attempts to gain resources (e.g. approval, sense of worth, goods, power, money, etc.) by accepting and conforming to white social, cultural and institutional standards. The acceptance of the white cultural and institutional standards require the rejection and devaluing of all that is Black.

This author terms this stage "passive" because the Black person with this consciousness, in most cases, has subscribed to this way of viewing and acting on things unconsciously. Unconsciously, this person has been socialized by racist institutions to a point where he/she believes that "white is right" and "black is wrong."

Because of the level of reliance on the white society for approval and sense of worth, personal power and control are almost non-existent. "Powers" outside of the individual define what is good and bad, right and wrong. These "powers" also define the individual's social position. In Thomas's

description of "Negromarchy" he states:

Inherent in this concept of approval is the need to be accepted as something other than what one is. Gratification is based upon a denial of self and a rejection of group goals and activities. The driving force behind this need requires Afro-Americans to seek approval from whites in all activities, to see white expectations as the yardstick for determining what is good, desirable or necessary.

Being Black and adopting white society's values, behaviors, and attitudes, presents a situation in which the values held, deny the person's worth. The person believes the world to be non-Black, or the opposite of Black. This belief is manifested in interactions with oneself and others. An example of this manifestation would be the judging of a Black person's beauty or standard and style of living from what would be considered the white norm.

The Black person develops an accute sensitivity to the verbal and non-verbal messages in any interaction. This strength or awareness is vital to gaining the acceptance of others, particularly if they are white. Although this ability to diagnose external environments is an obvious strength, it is not balanced by the same level of sensitivity for the person's internal needs and wants.

Excerpt From Black Literature. The following selection from Beyond Black and White by James P. Comer, M.D. describes a crisis in Dr. Comer's life which typifies the consciousness of a Stage One Black person.

One day in 1960, during my medical internship, I got an emergency call while I was on duty. When I reached the hospital ward to which I had been directed, I was greeted by a woman who had been anxiously

awaiting someone to attend her mother, who seemed to be at the point of death. I recognized the younger woman. The sight of her face instantly and vividly took me back to a moment long ago that she had either forgotten or did not associate with the young black doctor who had responded to her call.

Nineteen years earlier, my mother had arranged a party in my classroom to celebrate my seventh birthday. I was the only black child in the class. The next day, one of my classmates insisted that I walk past his house with him on the way home from school. When we walked into his backyard, we saw his mother, the anxious woman who was now confronting me, on the back porch of their second-story apartment, hanging out laundry. Johnny called out triumphantly, "Ma, this is the boy that had the party in school yesterday!"

The woman walked over to the railing and peered down at me skeptically. "You didn't really have a birthday party, did you?" Puzzled as to why she would doubt it--birthday parties had become a tradition in our school--I nodded affirmatively.

"Well!" she said. "It's the first time I ever heard of a nigger having any kind of a party but a drunken brawl!" With that, she turned and walked into the house.

I remember feeling as if I had been struck by lightning. I walked away feeling hurt and confused. I was not only innocent but had no idea what she was talking about. That was my first encounter with overt racism.

By the time my patient was out of danger, several relatives, including my former second-grade classmate, had congregated outside her door. When he introduced me, his mother was quite surprised to learn that she had met me before. "So many of you kids have done well," she said warmly. But obviously she had forgotten that she had once, in effect, predicted for me a life that would be a succession of drunken brawls. But I remembered, and I felt a surge of vindication; I had shown her. Them. White folks. With their ignorant stereotypes.

Once I was back in my apartment, I began to reflect on the curious occurrence. What an unlikely coincidence! How strange that I should see that unforgettable face again, with all the spiteful arrogance replaced by meek

anxiety. I regreted that I hadn't reminded her, after the crisis was over, of the circumstances of our earlier meeting. But I dismissed that impulse; it might have added a little to my feelings of satisfaction, but I knew by then that it would not have changed her. Everybody knows one or two blacks who are, superficially, almost as good as white folks.

I remembered what my father had always said about racial bigotry: "Don't worry about it. Prepare yourself and your time will come." This meant, "Get a good education, then you will be accepted on your merits. The color of your skin won't matter." I believed that, and the belief was the mainspring of all my conduct up to then. I had gone through college and medical school sustained by faith in my father's little truism. For all my twenty-six years, I had worn a pair of blinders that permitted me to see only one thing: the best and shortest path toward making it as a physician. The weird encounter with the nemesis from my childhood made me feel I had completed the circle. She now accepted me; I was her mother's doctor. I was okay - race and all.

Some Indicators of Stage One Consciousness.

Values or Beliefs:

- There is no race problem. The problem is only with those Blacks who don't want to work and better themselves. "They are messing it up for the rest of us."
- People are people; if you work hard you will be judged by your merits.
- Black people are lazy, untrustworthy, dirty, unreliable and stupid.
- The white man has superior intelligence.
- The white man is capable of understanding Black people and the black experience.
- The physical features of white men and women are the exemplification of beauty.

Control and Validation

- Reacts to the disapproval of whites.
- Seeks the approval of whites.
- Devalues validation from self and other Blacks.
- Is externally motivated and controlled.

Goals

- To be acceptable to white people.
- To be seen by whites as a person.
- To hold the same social standing as whites.

Behaviors

- Acts in ways that protect the person from "those Blacks."
- Will not invest any personal energy or resources into Black enterprises.
- Boycotts Black professionals because they don't behave like white professionals.

Even though the white society in which this person lives rewards the beliefs and behaviors that evolve from the Stage One consciousness, these rewards do not address the need that this person has to feel good about him/herself as a Black person. In fact the person becomes aware that it is this consciousness that is preventing the development of a positive sense of self. This awareness causes a growing frustration which leads to Stage Two - Active Resistance.

Stage Two - Active Resistance. The Stage Two Black person attempts to gain resources (e.g. respect, sense of worth,

goods, power, etc.) by rejecting white social, cultural and institutional standards. Personal energy is put into rejecting whites and building a power structure, similar to white structures, that will realize the same rewards for Blacks that they have for whites.

Stage Two begins with the total rejection of all that is white. There is a strong need for a thorough cleansing of the person's system. This cleansing process takes the form of overt rejection of white relationships, white values and activities that support white people or white institutions. In some cases the rejection manifests itself in the form of physical destruction of symbols of whiteness.

This rejection can be understood as an over compensation for the toxic assumptions about the way Blacks should see the world and themselves which were unconsciously internalized during Stage One. Because this Stage Two person cannot trust the criteria that he/she was using to make determinations about the right or wrong of societal values, goals, etc., this person actively rejects all of society's values, goals, etc. especially if they can be identified as white in origin. By removing all white influences, the Black person is better able to identify those influences and their negative effects.

Although the Stage Two person is still in a reactive mode, that is, he/she is reacting by rejecting rather than reacting by passively accepting as in Stage One, he/she begins to learn a great deal about the area of personal and political power. This person begins to feel the personal and community power

that comes with standing up and saying "No More!". And although this person is not always so clear about what he/she wants, that doesn't matter because he/she knows what's not wanted and how to stop it, and that's all that's important now.

Excerpt from Black Literature. The following passage from the Autobiography of Malcolm X is a good example of how the Stage Two Black person views the world, and how he, Malcolm X, acted on that view.

Unless we call one white man, by name, a "devil," we are not speaking of any individual white man. We are speaking of the collective white man's cruelties and evils and greeds, that have seen him act like a devil toward the non-white man. Any intelligent, honest, objective person cannot fail to realize that this white man's slave trade, and his subsequent devilish actions are directly responsible for not only the presence of the Black man in America, but also for the conditions in which we find this Black man here. You cannot find one Black man, I do not care who he is, who has not been personally damaged in some way by the devilish acts of the collective white man!

The American Black man should be focusing his every effort toward building his own business, and decent homes for himself. As other ethnic groups have done, let the Black people, wherever possible, however possible, patronize their own kind, hire their own kind, and start in those ways to build up the Black race's ability to do for himself. That's the only way the American Black man is ever going to get respect. One thing the white man can never give the Black man is self-respect! The Black man never can become independent and recognized as a human being who is truly equal with other human beings until he has what they have, and until he is doing for himself what others are doing for themselves.

Some Indicators of Stage-Two Consciousness.

Values or Beliefs

- Values anything which is not white or is anti-white.

- Believes that the only salvation for Black people is in the destruction of whites.
- The way to control and power is through the overthrow of the white power structure.
- The total Black community is more important than its individual members; individual Black people must sacrifice for the good of the community or movement.
- The ends justify the means - "By whatever means necessary."
- The currency of power is in this society's money and strength in numbers.

Control and Validation

- A Black community united can control its destiny.
- Validation is sought from the "Blackest" Black people (most violent, best rhetorician, or most overt revolutionaries).

Goals

- To establish a separate Black nation.
- To acquire the power and control enjoyed by whites.
- To be seen as the Blackest of Blacks.
- To eliminate all of the negative (white) influences on the person's life.

Behaviors

- Supports and engages in activities which will take power from whites.
- Supports and engages in activities which will bring Black people together as a power base.

- Rejects or does not get involved in any activity which detracts from the business or gaining power (drug use, alcohol consumption, etc.).

As this Stage Two consciousness unfolds, the individual may take one of two directions. If the focus stays on rejection, the person develops anti-white values and goals. The person becomes dedicated to reacting to white society. In other cases, the person will feel the need for the identification and development of Black goals and values that are based on what the person wants and not just on what the person doesn't want. This felt need will necessitate a redirection of personal energy and a different consciousness.

Stage Three - Redirection. The Stage Three Black person seeks to gain inner resources (e.g. pride, self-esteem, self-control, unique identity, etc.) by identifying and developing uniquely Black values, goals, structures, traditions, and behaviors. At this stage, reacting to whites either by embracing or by rejecting is misdirected energy, a waste of time, distracting and irrelevant.

The term "redirection" used to identify this stage describes the changing of the person's focus and energy allocations. There are two areas in which this redirection of focus and energy are most dramatically manifested. The first is in the area of the person's role models or significant others. The Stage Three person seeks out other Blacks who are at a similar level of consciousness. And it is from this new group

of peers that this person seeks his/her psychological, intellectual and cultural sustenance and nourishment. No longer does this person seek validation from the white society, as in Stage One, nor does the person spend energy on rejecting white society, as in Stage Two; he/she simply withdraws from the white society. This Black person ignores the white world and dealings with the white society are kept to a minimum. The assumption that necessitates this view and behavior is that, the white society has nothing that can nurture the Stage Three Black person. And, the goodness or badness of white people is irrelevant to the establishment of a Black culture.

The second area in which this redirection is manifested is in the area of goals and action. In the prior two stages the Black person's goal was by-in-large to get what whites had. Thus, "white goals" were the goals which Blacks in those stages sought. And although the strategies for reaching those goals are different (e.g. the Stage One person strives to reach these goals by emulating whites and the Stage Two person strives to reach these goals by fighting with or destroying whites), they are both reacting strategies. Both Stage One and Two Blacks are reacting by emulating or counter-acting whites. For the Stage Three Black person, the need is to establish Black goals and values with strategies for reaching them that will enhance the Black individual and the Black community. In the individual's attempts to identify and develop these Black goals, values and behaviors - culture, a variety of models are evaluated for their comforting and

nurturing qualities. In some cases African models are experimented with in various forms. The person wears African-styled clothing, learns to appreciate African art forms and traditions. Through this process the person develops an appreciation of the beauty and worth of Black people.

Excerpt from Black Literature. Thomas (1971) describes the Stage Three consciousness in his book entitled Boys No More. He says:

Black people have moved and continue to move toward that psychological level which focuses on the here-and-now. Consequently, the relevant world is defined by a set of emerging needs and ways of functioning as expressed in "getting our thing together to do our thing." In that time-space, values, feelings, purposes, self-concepts and drives have a primacy as fresh as a new dawn. Not much time is spent on the previous agonizing adolescent-like qualities of wondering, regretting, dreaming or being caught-up in inner conflict. This new blackness denotes social psychological development, which has given expression to new activities and ways of behaving.

The felt meaning of blackness is akin to one's first sexual encounter or to a deep religious conversion where the entire ecstatic range of human emotions is called into play. It is almost as if one is alive for the first time. This circumstance is what some authorities, in another context, call the "oceanic" or "peaked" experience. It can occur first when one is able to refer to himself as black in public; it may come when a lady wears a natural hair style; or it might come when one steps out wearing Afro-American clothes. What public school official would not feel a twinge of shame when he saw a dropout eagerly mastering Swahili or some other subject in classes related to Black identity. In much the same manner, what black man can fail to be moved by his unencumbered experience in the bed with his Black woman where neither has to worry about messing up her hair while they do their thing? Small though these events might seem, upon reflection, they are the images by which we perceive ourselves in all our depths, and ascertain ourselves as something beyond mere feelings of futility.

Perhaps even more important is the grandeur of foresight and a remedy for the sickness of self-abasement. Like children who have grown up, black people are boys no more. We are not to say that critical points do not exist, but, "ain't nobody gonna turn me around" is more than a theme song. We are discovering that something is developing by means of us whereby our awareness tends to increase in a geometric progression.

White approval is not a basis for the rise and expansion of black unity as it was once thought. The new black ethic constitutes the freshest and most vital model for social change. Moreover, the "Man" has amply demonstrated that he has neither the will nor the desire to deal effectively with racism and poverty. The lack of commitment to the solution of racial problems, the growing number of black people in urban areas, and the significant advancements in mass communications are major factors in compelling Black people to become more assertive in rejecting the dominant socio-cultural system.

Some Indicators of Stage-Three Consciousness.

Values and Beliefs

- The Black person is beautiful, worthwhile, creative, sensitive, warm, strong and intelligent.
- Black people need their own culture and heritage.
- The white society has nothing nurturing to offer the Black person.
- Reacting to the white society is a drain on Black energy.

Control and Validation

- Validation comes from within the Black community and from other Blacks involved in the grappling for clarification and development of the Black culture independent of white culture.

- With the emergence of a self-defined positive Black identity, the individual feels a greater sense of personal control - internally and externally.

Goals

- To maintain and nurture the emerging positive identity.
- To support other Blacks in their quest for this liberating experience.

Behaviors

- Ignores the white community.
- Associates with other Blacks involved with self-definition.
- Puts energy and resources into the strengthening of the Black culture.
- Experiments with African and other Third World traditions.

Once one has achieved a positive sense of self as a Black person, he/she feels a need to bring this new part of the person's identity together with the other parts of his/her identity. This need leads to the fourth stage - Internalization.

Stage Four - Internalization. The Stage Four Black seeks to gain a sense of wholeness in all aspects of his/her experience as a person by integrating the developed positive sense of self as a Black person with the other aspects of his or her personhood. At this stage, given the achieved sense of personal solidarity and worth as a Black, developed in Stage Three, the person feels a need to broaden his/her experiencing

and involvement to include other parts of his/her self and other people beyond the significant others identified in Stage Three.

Stage Four represents the process of striving for a synthesis in the persons' internal and external experience. Internally the person seeks to integrate his/her sense of Blackness with the other aspects of the person's identity, e.g. sexual identity, role identities, spiritual identity, etc. For the person to see him/herself as a Black only or to view his/her Blackness completely separate from the other aspects of the person is seen as a disfunctional fragmentation of self. While recognizing the necessity for the separation of the person's Blackness from other parts of him/herself in earlier stages as a strategy for making sense of that aspect of self, the person now needs to complete the developmental process by internalizing and synthesizing this new sense of Blackness.

The emergence of this synthesis allows the Stage Four Black to respond in a variety of situations and to a variety of problems without having growth and developmental needs compromised by any external individual or societal pressure (e.g. white racism or reactions to white racism). This person is able to interact with any white person or group without feeling or being compromised or violated. The individual interacts with people as people with all of the strengths and limitations that this implies.

The above describes the internal dynamics of the Stage Four consciousness and some of the behavioral manifestations of those internal dynamics. There are also external implications for the Stage Four Black person. This person seeks to synergistically make sense of the bi-cultural nature of his/her experience in the American society. However, this person is not overwhelmed by this fact. He/she is able to separate those oppressive aspects of the society from those neuter or supportive aspects.

The Stage Four Black draws from the awareness gained in Stage Two relative to the nature of power and power relationships. This awareness is used in the person's battle against oppression throughout the society. His/her use of power varies from the ways in which it was used in Stage Two because the nature of the person's view of the world, or consciousness, has drastically changed. That is, in Stage Two this person used his/her awareness of the nature of power to fight white people for the sake of fighting whites, and in Stage Four utilization of power is for the purpose of eliminating oppression in all of its forms. The Stage Four Black person's identity is not determined by the quantity or quality of his/her hatred for whites and white institutions as it was in Stage Two.

Given the achieved sense of personal solidarity and worth developed in Stages Two and Three, the focus is to seek out and engage other Black people involved in Stage transformations. The Stage Four person has respect and understanding of the

consciousness of Blacks at all stages of consciousness. Thus, he/she can dialogue with Blacks at other stages without being condescending or paternalistic. This person wishes only to help other Blacks work out the issues relative to each stage of consciousness and to offer alternative views of consciousness if appropriate.

Finally, Paulo Freire (1972) says that "only the oppressed can liberate the oppressor, but this can only be done when there is love for the oppressor." The Stage Four person is capable of this type of love.

Excerpt from Black Literature. The author selected a section from The Autobiography of Malcolm X to exemplify a position of the external reality as seen by the Stage Four Black person.

I told him, "what you are telling me is that it isn't the American white man who is a racist, but it's the American political, economic and social atmosphere that automatically nourishes a racist psychology in the white man." He agreed.

We both agreed that American society makes it next to impossible for humans to meet in America and not be conscious of their color differences. And we both agreed that if racism could be removed, America could offer a society where rich and poor could truly live like human beings.

That discussion with the ambassador gave me a new insight--one which I like: that the white man is not inherently evil, but America's racist society influences him to act evilly. The society has produced and nourishes a psychology which brings out the lowest, most base part of human beings.

I said that on the American racial level, we had to approach the Black man's struggle against the white man's racism as a human problem, that we had to forget hypocritical politics and propaganda. I said that both

racism, as human beings, had the obligation, the responsibility, of helping to correct America's human problem. The well-meaning white people, I said, had to combat actively and directly, the racism in other white people. And the Black people had to build within themselves much greater awareness that along with equal rights there had to be bearing of equal responsibilities.

Some Indicators of Stage Four Consciousness

Values or Beliefs

- Believes Blackness is only one significant part of his/her identity.
- Maintains the values developed in Stage Three relative to the beauty and worth of Black people and Black culture.
- Is able to recognize and value those supportive aspects of the American society.
- Believes that white racism is a sickness in the American society and that Black and white people are infected in various forms and to various degrees.

Control and Validation

- Feels more personal control over his or her needs and reactions in any given situation.
- Needs very little external validation for personal thoughts, feelings or actions.

Goals

- Further understanding of self and place in a broader environment.
- The elimination of racism and other forms of oppression in the world.

- To help other oppressed people in their quest for personal liberation.

Behaviors

- Interacts with all people with an understanding and awareness of the effects of white racism on all people.
- Actively participates in the community for the purpose of making it a more nurturing place for all oppressed people.
- Seeks out opportunities to better integrate his/her positive sense of Blackness with the other components of the self.

A Perspective on BID Stages

As with other theorists, this author feels that this theory is necessary. This author also feels as with other theories, that BID has limitations. And for this reason it is important to identify the parameters of BID less it be transformed from a construct for understanding the nature of the effects of racism on the Black consciousness into another limiting set of oppressive labels.

The Contextual Nature of BID Stages. Although the BID presents four distinct stages of consciousness, it should be understood that no Black person fits perfectly in any one stage. There are basically two reasons for this; first, the stages or levels of consciousness are developmental, and people develop in the context of a specific issue or set of issues.

Thus, a person may have progressed to Stage Three relative to his/her position on bussing but be at Level Two when it comes to inter-racial marriage. Secondly, the stage that a Black person is in may also depend on the nature of the situation in which he/she finds him/herself. It is not uncommon for Blacks to operate from a Stage Two or Three consciousness at home and a Stage One consciousness on their jobs. A Black person will usually have a dominant stage of consciousness from which that person views the world; however, the degree to which the person has resolved specific issues from other stages can give an observer, who only interacts with the person in one situation and around specific issues, an incorrect impression of the consciousness of that person.

The Hierarchical Nature of BID Stages. With the stages being described developmentally or in a hierarchy, the implication is that one stage is better than another. The resulting assumption could be that Black people should strive to be at Stage Four and not at Two or Three. It is not the author's intention to give this impression. In order for a Black person to reach a level Four consciousness relative to a specific issue or a total life style, that person should experience the other levels of consciousness whether that experiencing takes ten minutes or ten years, as with some issues. The issue should be resolved at each stage to the person's satisfaction. Consequently, the level of consciousness that the person is viewing things from is correct for that person at that time and a "higher" level would be useless for that

person.

Implications of the BID Theory for Interpersonal Dynamics in a Black/Black and Black/White Counseling Relationship

To demonstrate the potential utility of the BID Theory as a diagnostic tool, the author will describe the probable nature of the interaction between a Black client, at each of the four stages of consciousness, and a Black and a white counselor. For the purposes of this illustration, the only consideration will be--how compatible are the client and counselor. In other words, what is the likelihood that the client and counselor will have an interpersonally effective interaction, as opposed to a task (problem) effective interaction.

White Counselor and Black Client

A Stage One Black Client and a White Counselor. In this situation the Black client will feel that there will probably be a good degree of compatibility. The Black client believes that white counselors are more competent than Black counselors and thus better able to understand his/her problems. And, as long as the counselor gives this person specific solutions for his/her problem the client will probably feel that help is forthcoming.

A Stage Two Black Client and a White Counselor. Although a Stage Two Black client is not likely to seek out a white

counselor for help on a personal problem, if the situation should arise, it would more than likely be a poor helping relationship. This Black person will either totally reject or view very suspiciously anything the counselor says or does.. It would not be strange for the client to begin to try to teach the white counselor about his/her racism.

A Stage Three Black Client and a White Counselor. As in the previous situation, this Black client is not likely to seek out a white counselor. Given that this person feels that white people have nothing nurturing for Black people, this relationship will be seen as a waste of time more than anything else. However, unlike the Stage Two Black client, the Stage Three Black client feels no need or personal benefit in confronting the counselor on his/her racist beliefs or behaviors. This person will be very superficial in his/her interactions with the counselor, and will exit as soon as possible.

A Stage Four Black Client and a White Counselor. This person will feel that this relationship will be compatible as long as the white counselor is able to help the client with his/her concern for synergy. This client will assume a lot of personal responsibility for his/her learning. And consequently, will be able to extract those helpful aspects of the relationship. The client will be able to identify racist or oppressive beliefs and behaviors exhibited by the counselor, but since the Black client is in this situation to be helped, he/she will probably not respond to these negative aspects of the session.

It should be pointed out at this point that, although the above describes the degree of compatability that a Black person at each stage of consciousness will feel when interacting with a white counselor, this description is incomplete. This description makes the assumption that theorists have erroneously made with regard to Blacks up to this point, that is, that all whites operate from the same level of consciousness when it comes to their whiteness and their interaction with Blacks. This author believes that this assumption is as untrue for whites as it is for Blacks. However, in defense of this illustration, the above is intended to describe the Black clients' initial prediction of the level of compatability between him/herself and the counselor, based on his/her level of consciousness, while recognizing that the white counselor's consciousness could change the client's prediction for the better or worse.

What is needed is a construct for understanding the levels of consciousness that a white person goes through in that person's development as a white in a racist society. This author does not feel that BID is the appropriate tool for making sense of that developmental process.

Black Counselor and Black Client

With respect to the Black Counselor/Black Client relationship, there are sixteen possible combinations to consider (four stages for counselor times four stages for client). And

if each of the sixteen were described one would see that there is a wide range of types of relationships possible. For the sake of this illustration, the descriptions that follow will be limited to the degree of compatability that a Black client will predict when confronted with a Black counselor.

A Stage One Black Client and a Black Counselor. This client will not feel very hopeful that he/she will receive any help with his/her problem. The Stage One Black believes that Black professionals are not as competent as white professionals. Although the client may feel that a Black counselor would be able to understand the words a little better than a white counselor, he/she does not feel that this counselor will be able to give the client viable solutions to his/her problem.

A Stage Two Black Client and a Black Counselor. Initially, this client will probably predict a high level of compatability given the prospect of getting help from a Black counselor. There may however, be some disappointment with not being able to fight with a white counselor. As long as the interaction stays focused on sharing hatreds for whites and white society and devising strategies for combatting white people and their institutions, the Stage Two Black person's prediction will be confirmed.

A Stage Three Black Client and a Black Counselor. This is probably the best situation for the Black client. The Stage Three Black client believes that only other Blacks can be helpful in the client's quest for a positive Black identity.

And unless the counselor were to exhibit a strong Stage One or Two consciousness, the client and counselor will be very compatible.

A Stage Four Black Client and a Black Counselor. This client might feel slightly more compatible with this counselor than with a white counselor. Any preference for a Black counselor by a Stage Four Black person will be based on the assumption that a Black person will be able to understand his/her issues more quickly than a white counselor. However, for a Stage Four Black person to receive help, the Black person would probably have to have a Stage Four consciousness or be able to understand the nature of the issues that a Stage Four person is addressing.

Summary

The BID Theory is a construct, consisting of four levels of consciousness, which describes the developmental sequence that a Black person experiences relative to his/her experiences in a racist environment. The four levels of consciousness describe the way a Black person views 1) his/herself, 2) his/her relationship to others and 3) his/her life goals and behaviors. The stages are identified as:

- 1) Passive Acceptance
- 2) Active Resistance
- 3) Redirection
- 4) Internalization

Implications. The author illustrated that when the interaction between a Black client and Black or white counselor is viewed through the BID Theory, one is able to make predictions about the initial compatability that a Black client will assume in that situation. This illustration also points up the erroneous assumptions that all Blacks see whites the same way and that any Black counselor/Black client relationship is an ideal match-up.

To explore the theory presented in this chapter, the author designed and implemented a study that would indicate whether there may be some validity in the use of BID as a construct for evaluating counseling. This study (presented in Chapter IV) attempts to assess a variety of counseling approaches (described in Chapter III) through the dominate stage of consciousness of a sample group of Blacks.

CHAPTER III

COUNSELING APPROACHES

Introduction

In Chapter Three this author will present a perspective on the nature of the various approaches in the field of counseling. It is from this perspective that significant elements of the field will be identified and utilized in testing for correlations between the stages of consciousness, described in Chapter Two, and the preferences of Black clients for counseling approaches.

To understand the nature of the practice of counseling, one must realize that although there are a considerable number of theories of therapy, very few counselors operate from any one theory exclusively. Counselors and counselor trainers generally derive their approaches from a combination of therapies. Consequently, to describe the field in terms of specific therapies or therapists would not produce an accurate representation of what is practiced.

Since this study is most concerned with what the client experiences in the counseling session, this author will focus the description of the field on the specific behavioral techniques and beliefs used in the counseling session. It should be made clear that this author is operating on the assumption that counselors learn specific therapies and the practice of these therapies, while in training, and after graduation, they develop their own approach (theory) which is usually a combination of two or more therapies. And, these counselor approaches

carry with them a set of logical behavioral techniques and beliefs about the nature of the client's issue. Below is a graphic representation of this three level developmental process:

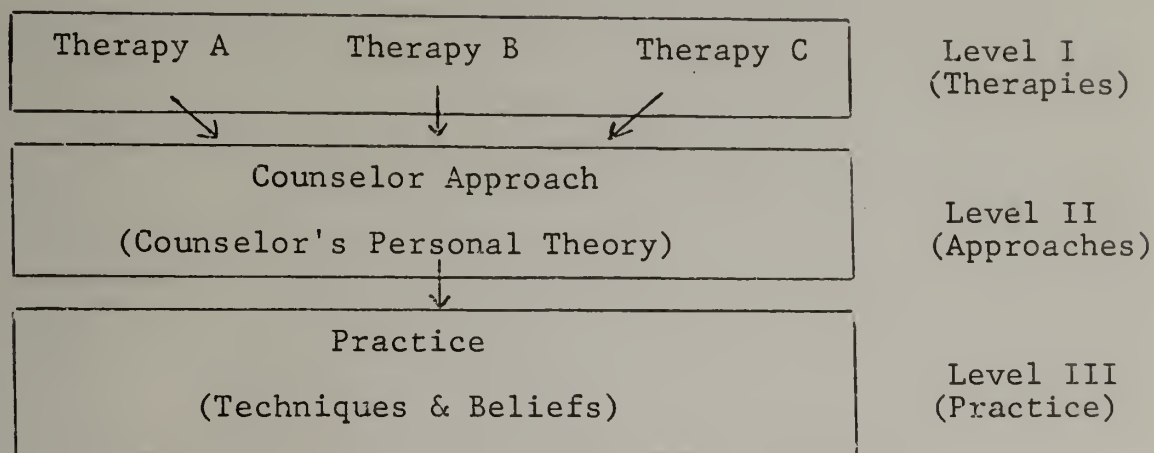


Figure 1

Working from the assumption as described and represented in Figure 1, this chapter has been organized to describe each of the three levels. In the description of the first level (Therapies), a brief description of the more popular therapies will be presented. The description of Level II will include both a method of categorizing counseling approaches and examples of the connections between the approaches and the therapies. The description of Level III will include an illustration of the various techniques and beliefs used in the practice of each counselor approach.

In the summary, the author will illustrate how preferences for counseling approaches vary when viewed through each of the four stages of consciousness, as described in Chapter Two--BID.

Level I - Therapies

As mentioned in the Introduction, current therapies are used to form the conceptual base for an individual counselor's approach. The counselor's approach is not always an exact imitation of a specific therapy. One of the differences between the specific therapies and the counselor's approach is the way the problem is named. Leading therapists such as Sigmund Freud, Alfred Adler, Carl R. Rogers, Albert Ellis, Joseph Wolpe, Frederick Perls, Eric Berne, William Schutz, developed therapies that address specific issues or problems, while counselor approaches evolve from the perceived context of the client's issue or problem (described further in Level II). Thus, in the descriptions of the more popular therapies that follow, the reader will notice that there is a fairly explicit statement relative to the problem or issue that the theorist felt was common to most clients.

Therapy & Therapist

Description of Therapy

Psychoanalysis

Sigmund Freud

Psychoanalysis historically has had two different meanings. First, it is a system of psychology derived from Freud which stresses particularly the role of the unconscious and of dynamic forces in psychic functioning; second, it is a form of therapy which uses

primarily free association and relies on the analysis of transferences and resistance.

Adlerian Psychotherapy

Alfred Adler

Adlerian Psychology (Individual Psychology) holds that man's self and life-perception, his life-style, is sometimes self-defeating because of inferiority feelings. The individual with "psychopathology" is discouraged rather than sick, and the therapeutic task is to encourage him, to activate his social interest, and to develop a new life-style through relationship, analysis, and action methods.

Client-Centered Therapy

Carl R. Rogers

The central hypothesis of Client-Centered Therapy is that the growthful potential of any individual will tend to be released in a relationship in which the helping person is experiencing and communicating realness, and a deeply sensitive nonjudgmental caring and a deeply sensitive nonjudgmental understanding. Further, it draws its

hypothesis from the raw data of therapeutic experience and from recorded and filmed interviews.

Rational-Emotive Therapy

Albert Ellis

RET holds that when a highly charged emotional consequence (C) follows a significant activating event (A), A may seem to but actually does not cause C. Instead, emotional consequences are largely created by (B) - the individual's belief system. Therefore, when an undesirable consequence occurs, such as severe anxiety, this can usually be quickly traced to the person's irrational beliefs and when these beliefs are effectively disputed (at point D), by challenging them rationally, the disturbed consequences disappear and eventually cease to reoccur.

Behavior Therapy

Joseph Wolpe (et.al.)

Behavior Therapy is a treatment method for neurosis developed primarily by Wolpe (1958), and which rests upon the theory that neurosis is accounted for by the learning of

unadaptive behavior through normal learning processes. Behavior is composed of cognitive, motor, and (most importantly in neurosis), emotional responses. Behavior is seen as responses to stimulation, external and internal. Therefore, the goal of therapy is to modify unadaptive stimulus-response (S-R) connections and the methods, insofar as possible, are analogous from experimental psychology; behavior therapy is marked by its adherence to scientific method in evaluating its results and designating process variables.

Gestalt Therapy
Frederick Perls

Gestalt Therapy is a model for psychotherapy that sees disturbed or disturbing behavior as the signal of a painful polarization between two elements in a psychological process. Such discordance can be found within one individual or it may manifest two or more people. Regardless of location, treatment consists of bringing

discordant elements into a mutual self-disclosing confrontation.

This approach is ahistoric, focuses attention on immediate behavior, and calls for the personal participation of the therapist.

Transactional Analysis

Eric Berne

Transactional Analysis is the name of an approach to interactional psychotherapy. Its concepts and techniques are indigenous to the group situation and are oriented toward gaining the greatest possible benefit from group treatment. It consists of a theory of personality organization which enters into practice via the process of structural analysis. The objective is a level of awareness which enables the person being treated to make new decisions regarding future behavior and the future course of the individual's life.

Encounter

William C. Schutz

Encounter is a method of human relating based on openness and honesty, self-awareness, self-

responsibility, awareness of the body, attention to feelings and an emphasis on the here-and-now.

As a therapeutic method it usually occurs in a group setting. Encounter as therapy focuses on removing blocks to better functioning.

Encounter is also educational and recreational in that it also attempts to create conditions leading to more satisfying use of personal capacities.

Level II - Counselor Approach

As mentioned in the introduction to this chapter, a specific counselor's approach is derived from a combination of the type of learned therapies described above. Thus, in an examination of the approaches of in-service counselors, it becomes almost impossible to label a counselor's approach using the known therapies in their pure sense. However, there are some identifiable commonalities in counseling approaches that can be described by grouping various therapies. To produce this categorization, this author focused on the way the particular counselor's approach names the nature of the context of the client's problem or need rather than the specific problem or need. This author hypothesizes that, based on the way the

counselor names the context of client problems or needs, a determination is made by the counselor as to which therapies will be most relevant for the development of that counselor's approach.

Given the above, three counseling approaches emerge as generalizable categories. They are as follows:

The Intrapersonal Approach - The context of the client's problem/need is seen as resting within the client.

The Interpersonal Approach - The context of the client's problem/need is manifest in the client's interaction with others.

The Societal Approach - The client's problem/need is manifest in the individual's reaction to societal issues, rules, norms, oppressions, etc.

Description of Three Counseling Approaches

Intrapersonal - Inherent in the way this approach is labeled, is the assumption that the client's issue or problem is directly related to an internal crisis in the form of a weakness or deficiency. The counselor assumes that the client's issue is a manifestation of an internal issue. Thus, strategically, the counselor will name the client's issue in terms that describe this manifestation.

Sigmund Freud (1914), known as the Father of Psychoanalysis, has been one of the most dramatic influences on the intrapersonal approach. Freud named the manifestations,

described above, as transferences and resistances. Freud noted the significance of other people, but only as a vehicle for understanding client transference. The view of individuals espoused by psychoanalysis begins with the essential observation which it shares with religion and philosophy, that most people are unhappy. It proceeds further to explain this unhappiness as a result of inadequate or traumatic experiences in early childhood, particularly emphasizing the conflict between the instinctual drives and the social structure. The method developed was one which relies very intensively on a deep and thorough study of the individual.

Some of the many other therapies that fall under the intra-personal umbrella include: Gestalt, Frederick Perls (1958, 1969); Behavior Therapy, Joseph Wolpe (1973); Rational Emotive Therapy, Albert Ellis (1973) and Encounter, William Schutz (1967). All of these therapies, some of which are variations on the psychoanalytic theme, focus on the individual and a manifestation of a particular weakness or deficiency. Briefly, the Gestaltist focuses on the "fragmented self". The concept being that each individual is a segmented personality and through increased personal awareness the segmented parts can be brought together to form an integrated whole or gestalt. The behaviorist has developed a therapy, Rational-Emotive, which does place a considerable emphasis on individual behavior. Basically, Ellis assumes that people have a tendency toward irrational thinking, self damaging habituations, wishful

thinking, and an intolerance that is frequently exacerbated by the person's culture in general and family group in particular. Thus, the behavior or behavior pattern is necessarily irrational. Encounter, unlike Gestalt and Rational-Emotive, is a therapeutic method that usually occurs in a group setting. It is a method of human relating based on openness and honesty, self-awareness, self-responsibility, awareness of the body, attention to feelings and an emphasis on the here-and-now. Encounter as a therapy focuses on removing individual blocks to better functioning.

Operating from the assumptions that the client is irrational, fragmented, blocked, projecting or resisting, the counselor freely interprets the data presented by the client relative to the individual's problem or issue. This counselor will ask questions of the client that will provide the type of data that allows the counselor to understand and interpret the client's problem.

This process of counselor interpretation of client issues is practiced to varying degrees by the intrapersonal counselor. Some counselors allow the client to participate in the naming and sense making of the client's problem. However, in most cases the intrapersonal counselor has the ultimate control over how the problem is made sense of and solved.

Interpersonal. The focus in the interpersonal approach is relationship(s). This approach seems to have at least two schools of thought; one is that, the type of relationship between the counselor and the client can either help or hinder

the client in the resolution of a problem; the second, assumes that a basic problem inherent in most client problems has to do with the way in which the client interacts with others.

To exemplify the first assumption, one need only examine the therapy espoused by Carl Rogers. Although Rogers states clearly that his intent is to address the clients' intrapersonal problem, this intent is sometimes overshadowed by the means by which his intent or end, is to be reached. Rogers' (1973) Client-Centered Therapy states that the growth potential of any individual will tend to be released in a relationship in which the helping person is experiencing and communicating realness, caring and a deeply sensitive non-judgmental understanding. The result of Rogers' heavy emphasis on the nature of the client/counselor relationship has suggested to counselors who want to focus on interpersonal interaction that the means used by Rogers are appropriate ends re. modeling for and with the client an empathetic, warm, congruent, interaction. Alan Ivey (1974) has developed a counselor training model that highlights the behaviors of a counselor using the Client-Centered or interpersonal approach. Ivey teaches pre-service students those behavioral and verbal techniques that will allow for the type of relationship that Rogers feels is necessary for client growth.

Two of the more popular examples of the second assumption referred to earlier, are Transactional Analysis and Sensitivity Training. Both T.A. and Sensitivity focus on the nature of

interactions with others. Eric Berne (1964, 1958), developed a series of concepts that helped to explain the nature of a variety of "transactions" between people. The better known concept is referred to as P.A.C. or Parent, Adult, Child. The P.A.C. Model is an outgrowth of what Berne calls structural analysis. For the purposes of this study it is important to note that this concept serves to help name the type of interaction between two people. This can allow for the identification and resolution of interpersonal conflicts.

Sensitivity training, popularized by National Training Laboratories during the early 1960's, is a method of helping people interact/communicate in a healthy, growthful fashion. The difference between sensitivity training and other forms of interpersonal helping is that sensitivity training is conducted in a group as opposed to a one-on-one setting. The Counselor or Therapist is referred to as a "trainer". The trainer structures activities for the group that are intended to allow the participants to: explore new ways of interacting with others; give and receive "feedback" (objective information) relative to the behavior and feelings of others and the individual participant.

For the interpersonal counselor the interpersonal dynamics in the client's life represent the key(s) to the individual's health and growth. Thus, helping the client understand the dynamics in any given relationship becomes an important strategy for this counselor. In order that the client is

able to achieve a measure of success in solving his/her problem, it is important that a warm, caring, empathetic relationship be established between the client and the counselor.

The interpersonal counselor tends to be more "non-directive" than does the intrapersonal counselor, who tends to be "directive." This non-directive style is characterized by the counselor's unwillingness to give solutions or opinions relative to the client's problem. This unwillingness stems from the belief that clients have within themselves the capacity to answer their own questions; and it is the counselor's responsibility to allow that potential to emerge.

Societal. The societal approach focuses on an aspect of the client's experience which, until recently, has been considered irrelevant when considered at all. The counselor who utilizes this approach focuses on the environment or social structure in which the client's problem is experienced. This approach has become popular as a result of the ever increasing demand for relevant counseling approaches that can address various forms of oppression in this society. The basic assumption of the societal counselor is that the various forms of oppression in this society negatively influences the growth and development of the oppressed person. Thus, the primary clients of the societal counselor are those who are effected by racism, sexism, political exploitation, economic exploitation, cultural imperialism, religious oppression, etc.

There is very little in the literature that describes the various forms of societal counseling. At this point in time, the most relevant literature on this approach has been written by Paulo Freire. Freire (1972), who was heavily influenced by the work of Franz Fanon, speaks of the liberation of oppressed people via consciousness raising. One of Freire's concepts depicts the oppressed person as having a magical or naive view of their situation, and as such, play host to their oppressor. To alleviate this situation it is Freire's intent to empower the client by helping the individual develop a "critical consciousness." This process involves helping the client name or rename his/her situation in non-oppressive terms, or from the oppressed group's perspective. After the situation is renamed, it is then "reflected on" or made sense of and acted on or "transformed."

Although counselors using the societal approach rarely proport to be students of Freire, a number of Freirian concepts can be identified in their counseling assumptions. The most common assumption is that clients need to have their "consciousness raised." The notion is that clients fail to become liberated because they don't realize either how the oppressor is oppressing them or how the client supports his/her oppression by buying into the oppressor's logic, behavior, values, etc. Once the client is made conscious of this situation and is able to rename and transform that situation, the client is on his/her way toward liberation.

Operationally the Societal approach can be as directive as the intra-personal or as non-directive as the interpersonal. The Freirian style tends to try to be very non-directive, re. problem posing, not problem answering. A non-directive style is seen as necessary for the Freirian since this person believes that only the oppressed can liberate the oppressed and because the oppressed must rename their situation. This differs from other forms of societal counseling that tend to be very directive. The directive societal counselor believes that it is his/her responsibility to raise the consciousness of the client. That is, to tell the client how he/she is mis-perceiving a situation and thus helping in the individual's own oppression. Another way of describing the style of the directive counselor is as that of a teacher/parent as opposed to counselor.

Level III - Practice

These three categories of counselor approaches describe the way that a counselor can view client issues. Thus, the final step in this developmental process is to build a repertoire of techniques and beliefs that will allow the counselor to address client problems and issues as they relate to the counselor's approach.

A counselor who chooses one of the three approaches, consciously or unconsciously, is making a statement about the nature of people and their issues. And, it is from this

perspective, or approach, that the counselor decides what to believe is an appropriate counseling technique in any given counseling session. Thus, "beliefs" can be defined as guidelines for good counseling as determined by the counselor's approach.

The techniques used by the counselor in the practice of the individual's counseling approach are usually the behavioral manifestations of the beliefs about good counseling.

To differentiate techniques from beliefs, below are examples of each:

Beliefs:

1. Counselors know more about client issues than does the client.
2. Counselors should not give solutions to client problems.
3. Counselors should not interpret client feelings.
4. Addressing cultural, racial, societal, etc. variables in a counseling session is inappropriate.

Technology:

- | | |
|-------------------------|--|
| 1. Confronting. | 4. Posing alternatives. |
| 2. Paraphrasing. | 5. Conveying warmth and caring verbally. |
| 3. Marking eye-contact. | 6. Making physical contact. |

A counselor's beliefs and techniques are the significant elements in the practice of counseling. The naming of three counselor approaches serves to organize the hundreds of beliefs and techniques currently in existence, as illustrated in the chart that follows:

Intrapersonal

Beliefs:

1. Does not believe cultural differences are relevant.
2. Does not believe in focusing on the establishment of warm, open, caring relationships with clients.
3. Believes that it is important to help the client identify unresolved issues from the past that may be effecting the current internal problem.

Techniques:

1. Will interpret the client's thoughts, feelings, and behaviors for him/her.
2. Will give client solutions for dealing with specific problems.
3. Will identify weak points in the client's personality and prescribe ways of strengthening them.

Interpersonal

1. Believes that increasing interpersonal sensitivity is a basic step toward personal growth.
2. Believes that client has the potential to solve his/her own problem.
3. Believes that conflicts between people of different races, cultures, sexes, etc. are basically interpersonal issues.

1. Maintains eye-contact during the counseling session.
2. Provides client with tools (processes) for making sense of interpersonal interactions.
3. Seeks to establish and/or model a warm caring relationship with/for the client.

Societal

1. Has a commitment to eliminate societal oppression in each client.
2. Believes that if the social consciousness of clients is raised, that clients will be able to eliminate a great deal of their problem.
3. Believes that racism and other forms of oppression have an effect on everyone and should be considered as a possible influence on the client's issue.

1. Helps client view problems and solutions in the context of the larger society.
2. Is not likely to prescribe solutions, but will help generate a series of alternative solutions for the client to choose from.
3. Seeks to establish a dialogical relationship with the client.

Summary

Counselors develop their own individual approaches by drawing from their definition of the context of client issues and the theories of therapy learned while in training. Once an approach is selected and developed conceptually, the counselor chooses a repertoire of beliefs and techniques to use in the practice of the developed approach.

The approaches describe the way in which a counselor is pre-determined to view a client's problem or issue. In review, a counselor tends either to view a client's problem as 1) intrapersonal, 2) interpersonal or 3) societal in nature. And, it's from this perspective that the counselor will seek to help the client.

The Function of This Categorization in Relation to BID

To illustrate the utility of this categorization of counseling approaches, the author will describe the preference that a Black person at each stage of consciousness (as described in Chapter II - BID) for each of the three counseling approaches. In this illustration, preference means: selection based on the belief that the counselor's approach is the best for that person's issues. In this illustration the client is searching for a task (problem) effective interaction.

Intrapersonal Approach. Of the four levels of consciousness, only the Stage Four (Internalization) Black person is

likely to prefer this approach strongly. The Stage Three Black person (Redirection) might select a counselor that has some concern for intrapersonal development. However, the Stage Three Black person's preference stems from a need to know him/herself better as a Black person, while the Stage Four Black person's preference stems from the need to better integrate his/her positive sense of Blackness with the other parts of the person's identity.

Stages One (Passive Acceptance) and Two (Active Resistance) are not likely to view an Intrapersonal Approach as very useful. For the Stage One Black person, focusing on the self could be very threatening. That is, it could uncover some of those suppressed hostilities and contradictions. For the Stage Two Black person, the problem is with whites not with self.

Interpersonal Approach. This approach would probably not be strongly preferred by Blacks at any stage of development. However, reasons for the lack of a strong preference are different for Blacks at each stage of consciousness. For Stage One, an interpersonal approach would be preferred as long as the focus was on Blacks and whites getting along better. A Stage One Black person would also enjoy the positive regard demonstrated by the interpersonal counselor. Unlike the Stage One Black person, the Stage Two Black would probably feel that this approach was totally irrelevant. Learning to interact in a warm, open, caring way with anyone

is totally opposite from the way this client sees the nature of the help that is needed.

The Stage Three Black person might see this approach as helpful but hardly essential. And, it would only be helpful if it helped the person establish better relations with other Blacks. For the Stage Four Black person, like the Stage Three, an interpersonal approach would be seen as nice but not essential.

Societal Approach. The societal approach would be preferred by Blacks in three out of the four stages of consciousness. It would be least preferred by the Stage Four Black person. Although the Stage Four person might prefer the type of beliefs and techniques used in the societal approach, the Stage Four person does not have the type of need/problem that would be addressed best by the focus on oppression in the society.

The reasons for preferring this approach will be different for Blacks at each of the other three stages of consciousness. For Stage One any preference would be connected to the person's need to know his/her place in society as determined by the society. For Stage Two, any preference would be connected to the person's need to understand the larger society for the purpose of establishing a power base. The Stage Three Black person's preference would be connected to the need to redefine Blackness in Black terms. And while that need implies that the race of the counselor is as important

as the approach, the statement also says that this approach is better than the other two for this person.

Conclusion

The illustration above describes the central research question of this dissertation. That is, when the three counseling approaches are viewed through the lens of a Black person at each of the four stages of consciousness, what are the preferences that the Black client will have for specific ways of counseling?

Toward addressing this question, a group of Black people, each with one of the four stages of consciousness, were asked to indicate their preference for one of the three counseling approaches and related beliefs and techniques. Chapter IV is a description of that exploratory study and the study's results.

CHAPTER IV

THE STUDY

Introduction

As stated in Chapter I, this investigator has chosen to demonstrate that there is a positive correlation between (A) the nature of a Black person's consciousness as affected by the person's response to racism and (B) the Black person's preference for how personal issues are addressed in a counseling session. To test for this positive correlation, constructs were developed for describing stages of Black consciousness as described in Chapter II, and a way of organizing specific counselor beliefs and behaviors as described in Chapter III. Once these constructs were developed, a process for collecting the necessary data and testing for correlations and trends was begun. Chapter IV describes that process and the results.

This chapter is organized in two parts: first, the description of the methods, and second, the presentation of the results. The methods section follows the sequence used by this investigator in collecting and analyzing the data. Generally, this includes developing an instrument for collecting data 1) relative to the respondent's BID consciousness stage and 2) relative to the respondent's preference for counseling approaches. Next a sample group was selected and the instrument administered. Thus, the sample group and the procedure for administering the instrument will also be described.

Finally, the process of compiling the data will be described. The results will be presented in the second part of this chapter. This presentation will follow the organization of the instrument administered (See Appendix).

The Instrument

The instrument developed to collect the data for this study was a three part questionnaire with the third part containing three sections. Below is a list of the specific research questions that were being addressed:

1. Can the BID Theory be put in form that will allow for the diagnosis of a Black person's stage of consciousness?
2. Is there a positive correlation between (A) the nature of a Black person's consciousness as affected by the person's response to racism and/or its effects and (B) the Black person's preference for specific counseling approaches and practices?
3. Would the current educational (counseling) process be more relevant for Black students if more attention were given to racism in the society and the Black identity development process?

The first two parts of the questionnaire were designed to gather information that would allow for the identification of the respondent's state of consciousness. The three sections in the third part were intended to elicit the respondent's

view of counseling, regarding perceived utility when faced with a series of issues; preference for type of counselor beliefs and behaviors. The following is a description of how each part was developed to address the investigator's questions.

Part One - BID Stage of Consciousness. To address the first question, a multiple choice questionnaire was developed as described below. The data generated from this first part of the questionnaire was also to be used in testing for the positive correlations needed to address the second question.

Although a number of authors have attempted to either implicitly or explicitly describe the developmental sequence of a Black person's consciousness, after reviewing the literature, it appears that the only research study conducted that addresses the issue of stages in Black Consciousness/Identity Development was conducted by William S. Hall, Roy Freddie and William E. Cross, Jr. (1972). This study tested the plausibility of a hypothesis of Black identity transformation advanced by Cross (1970). While the Cross, et al. study did prove the existence of stages, it did not attempt to explore the way in which these stages of identity are manifest in an individual Black person. So, although the Hall, Freddie, Cross study was useful in helping identify the type of items that could be used to determine the stage of consciousness as described in BID, this author felt that the twenty-eight items used in that study were stated in such gross terms that it would be difficult for any Black person to indicate that the statement represented

his/her personal view, eg. "... Black is to be lowdown and dirty."

Since the stages of development in the Cross hypothesis and this author's theory are similar, the decision was made to use the stage descriptions in the BID. Thus, capitalizing on the work of Cross et al. that proved the existence of stages and the BID Theory, which describes in more detail the nature of the Black person's consciousness in terms that are more easily relatable to a wider cross section of Black people, items were selected that generally stayed within the established stages and the BID description of the nature of each stage.

As described above, the items were selected from the list of stage indicators in the BID Theory. Seventy-six items were developed, which represented nineteen indicators for each of the four stages. The questionnaire was structured in a multiple choice format. Each respondent was asked to complete each sentence stem with one of the four indicators that best represented the individual's goals, values or behaviors.

Example:

... Blacks should:

- ___ a. Segregate completely by establishing a Black nation that is geographically separate and culturally/politically/economically independent.
- ___ b. Try to integrate with the American society.
- ___ c. Force whites to desegregate their schools, communities and government.
- ___ d. Identify cultural values, goals, etc. and interact with other cultures where there is mutual benefit.

In the example presented above, if the respondent selected the first sentence stem (a), this would indicate a Stage Three consciousness; (b), a Stage One consciousness; (c), a Stage Two consciousness; and (d), a Stage Four consciousness.

Three additional multiple choice items were included which were not direct derivatives of the BID Theory, but were felt to be useful in determining the respondent's stage of consciousness. These items were designed to examine the respondent's allocation of resources relative to that person's stage of consciousness.

Example:

If I had \$10,000 to donate to one of the following organizations, I would give it to:

- ☐ a. NAACP (National Association for the Advancement of Colored People).
- ☐ b. Black Muslims.
- ☐ c. United Negro College Fund.
- ☐ d. CORE (Congress on Racial Equality).
- ☐ e. PUSH (Rev. Jessi Jackson - People United to Save Humanity).
- ☐ f. Black Panther Party.

These items required this author to make a subjective assessment of the stage of consciousness represented by each of the choices in these three items. Thus, it was predicted that they would be less reliable than the other nineteen in determining the stage of consciousness of each respondent.

Prior to administering the questionnaire to a sample group, the first part was field tested for the respondent's ease of understanding relative to instructions and specific items.

Part Two - BID Stages of Consciousness. To insure that the first question had in fact been adequately addressed, it was felt that a second method should be constructed for determining the stages of consciousness of each respondent, since no other study could be identified which focused solely on an individual's stage of consciousness as described in BID. This second method would provide a test of concurrent validity. Part two of the instrument was designed to elicit open-ended responses to a set of stimuli. However, rather than use pictures, excerpts from autobiographies written by Black authors were used as the stimuli. Each of the four excerpts exemplified a stage of consciousness as described in the BID Theory. The excerpts used in this section were taken directly from the description of the BID Theory as presented in Chapter Two. The questions that follow each excerpt required the respondent to indicate their degree of agreement or disagreement with the position as presented by the author.

Part Three - Counseling. To test for the positive correlation needed to address the second research question, data had to be generated that would indicate the respondent's preference for a counseling approach, specific beliefs, and specific techniques. This data would be correlated with the results generated from part

one. The results generated in part three would also be used to address the third research question. That is, the question would be addressed if respondents indicated a preference for the societal approach over the other two approaches.

The third part of the questionnaire was designed to answer three questions of the respondent:

1. What kind of personal issues do you seek help for?
2. Who do you seek help from?
3. What kind of things would your ideal helper believe and do?

To gather information relative to each of these questions, the third part of the questionnaire was divided into three sections. The following is a description of each section.

Section One - The question to be answered in this first section was: What kind of personal issues do you seek help for and from what type of helper. To answer this question, fifteen issues were selected that are stereotypically within the providence of counseling, along with four roles, that seemed to this author to be the most popular sources of help for any individual. Since it was felt that not all people seek help on personal issues, a fifth choice was added to the four roles - alone.

The instructions were as follows: For each of the following issues, who would you seek help from?

- A. Alone - would deal with it myself.
- B. Close friend.

- C. Member of my family.
- D. Religious Leader (minister, priest, etc.).
- E. Counselor.

The respondents were asked to rank each of the five in the order in which they would consider each person, one being first choice and five being the last choice.

Example:

Issue

Need information about (A) 5 (B) 1 (C) 2 (D) 4
marriage.
(E) 3

Section Two - Specifically, the question to be answered in this section is: With regard to race and sex, who would you seek help from within three broad categories of concern? The answers were elicited by presenting three types of concern rather than specific issues. They were:

1. Academic or career concerns.
2. Psychological concern (i.e. identity issue, relationship conflict, loneliness, anger, etc.).
3. Societal issue (i.e. economical, political, racial or sexual; oppression and its impact on you).

For each of the three general categories, the respondents were asked: In what order would you choose the following counselors:

- | | |
|-----------------|-----------------|
| 1. Black Female | 3. White Female |
| 2. Black Male | 4. White Male |

With the data collected from Sections One and Two of Part Three, it was felt that sufficient information would have been generated relative to the conditions under which an

individual respondent would seek out a counselor. It should be pointed out that it was not clear that the information generated in Sections One and Two would be as relevant to this study as the data collected in Section Three.

Section Three. The third and final section of the questionnaire focused on the identification of the respondent's preference for specific counselor beliefs and behaviors as described in Chapter III. It was these responses that would be correlated with the stage of consciousness that would result from analyzing the data in Parts One and Two.

The first step in the construction of this section involved selecting sixteen counselor beliefs and techniques for each of the three counselor approaches described in Chapter Three. The intent was to not only identify the preferred beliefs and techniques but also the preferred counselor approach.

In addition to the counselor's approach and specific beliefs and techniques, the third section asked the respondent to identify which of the three beliefs or techniques he/she would prefer if faced with each of the following issues:

- A. Psychological Concern - A concern or issue that involves internal pain or confusion.
- B. Academic or Vocational - A concern or issue related to your academic or work life.
- C. Other - Any concern or issue that is not represented in A or B.

The respondents were asked to write in their own words the name of the issue in item "C".

Below are examples of two of the sixteen items. Hypothetical answers have been inserted to provide the reader with an idea of the possible responses:

Example #1

<u>Issue</u>	<u>Counselor</u>
(A) <u>1</u> (B) <u>2</u> (C) <u>3</u> (hypothetical responses)	1) Can provide you with skills for understanding your personal hangups.
	2) Will prescribe a solution for improving your relationships with others.
	3) Will help you make sense of your place in society.

Example #2

<u>Issue</u>	<u>Counselor</u>
(A) <u>3</u> (B) <u>2</u> (C) <u>3</u>	1) Is not as concerned with your interpersonal relationships as with your personal growth and development.
	2) Believes that increasing interpersonal sensitivity is the first step in personal growth.
	3) Has a commitment to eliminate oppression in the larger society.

Note that in the first example the hypothetical respondent chose all three behaviors, which would indicate that for each situation/issue a different technique was preferred. The second respondent preferred the third counselor belief for two different issues.

The questionnaire in its final form consisted of 56 multiple choice questions and eleven open-ended questions. When

the questionnaire was completed it was twenty-five pages in length, not including the two pages of demographic information.

Procedure for Collecting Data

All of the data were collected from respondents who are Black and reside in either Amherst, Massachusetts, Rochester, New York or New York City. Each of the three areas allowed the investigator access to respondents with a variety of backgrounds and perspectives (eg. rural, suburban and urban). Some of the respondents were students at either the University of Massachusetts or the University of Rochester.

In all cases, the respondents were given the questionnaire and a self-addressed envelope and were asked to self administer the questionnaire. Fifty-five questionnaires were given out in this fashion. Of the fifty-five, forty were returned. In follow-up contacts with some of the people who did not return the questionnaire, aside from the few who had lost it, most indicated that the questionnaire was simply too time consuming.

Compilation Process and Study Results

Sample Group. After examination of the forty questionnaires returned, it was found that only thirty were complete enough to be used. The ten that were eliminated had not completed the third part of the questionnaire. In a comparison of the mean scores of the group that completed the questionnaire

and the mean scores of the group that did not complete the questionnaire, no significant differences emerged (See Figures One and Two).

In addition to the information requested relative to the respondent's age, sex, income and education, each respondent was asked to answer questions relative to their past counseling experiences. The four questions that were asked and the group's responses are presented in Figure Two.

This investigator concludes that the respondent group was not very satisfied with the counseling received in the past. Although there is not enough data to conclude that the low satisfaction correlates with the decreasing experiences in counseling, it seems to this investigator that this type of use pattern would follow.

Respondent Profile

<u>Age:</u>	18-27	28-37	38-47	48-57	58-70	\bar{M}
Total Group	18	10	4	5	3	34
Complete (20)	14	7	3	5	1	34
Incomplete (10)	4	3	1	0	2	37

Sex:

	Total Group	Complete	Incomplete
Male	19	15	4
Female	21	15	6

Income:

<u>Range</u>	0-5	5-8	8-12	12-15	15-20	20+	\bar{M}
Total Group	1	3	6	9	8	13	15-20K
Complete	1	2	5	5	5	12	15-20K
Incomplete	0	1	1	4	3	1	12-15K

Highest Grade Completed

<u>Grade</u>	12	Fresh.	Soph.	Jr.	Sr.	M.A.	Ph.D.	Other	\bar{M}^*
Total Group	4	3	3	2	15	10	1	2	Jr/Sr
Complete	2	3	2	1	13	8	0	1	Jr/Sr
Incomplete	2	0	1	1	2	2	1	1	Jr/Sr

(*) Other - not computed in mean.

Figure One

Past Experience in Counseling

1. Did you ever see a counselor while in grades 6 through 12?

	<u>Yes</u>	<u>No</u>	<u>No Answer</u>
Total Group	21	16	3
Complete	15	13	2
Incomplete	6	3	1

2. Did you ever see a counselor while in college?

	<u>Yes</u>	<u>No</u>	<u>No Answer</u>
Total Group	17	20	3
Complete	12	16	2
Incomplete	5	4	1

3. Have you ever seen a counselor outside of school?

	<u>Yes</u>	<u>No</u>	<u>No Answer</u>
Total Group	9	28	3
Complete	6	22	2
Incomplete	3	6	1

4. If you have received counseling at any time in your life, how would you rate the quality of the counseling?

	<u>Excellent</u>	<u>Good</u>	<u>Fair</u>	<u>Poor</u>
Total Group	1	6	13	3
Complete	0	4	11	3
Incomplete	1	2	2	0

Note: 1) A total of 23 respondents had received some type of counseling (20 who returned complete questionnaires and 3 who returned incomplete questionnaires).

2) Of the respondents that had received some type of counseling, the sex breakdown was as follows:

	<u>Total Group</u>	<u>Complete</u>	<u>Incomplete</u>
Male	6	4	2
Female	17	16	1

Figure Two

Stage of Consciousness - Part One

After summarizing the responses to the twenty-two items in Part One, the raw data showed a strong preference for Stage Four items.

<u>Total Group Preference for Stage Indicators</u>					
(Total Respondents; 30 x items/stage indicators; 22 = 660)					
Stage	<u>One</u>	<u>Two</u>	<u>Three</u>	<u>Four</u>	<u>No Answer</u>
Times Chosen	70	45	117	422	6

Figure Three

After further analyzing the raw data, enough questions were raised to require moving back two steps in the process to test for the social desirability of each item. At this point, Part One of the questionnaire was administered to ten new respondents (test respondents) with a similar demographic profile as the sample group.

Each of the ten test respondents were asked to pick the sentence stem that would make them look good to other Blacks, even though their answers may not represent their personal perspective. The results presented in Figure Four indicate that, although there was still a slight preference for Stage Four items and a low preference for Stage Two items, the same group was not significantly influenced by what could be seen as a socially desirable item.

<u>Comparison of Sample and Test Group</u> <u>Preferences for Stage Indicators</u>					
% of times chosen by:	<u>Stages:</u>				<u>No</u> <u>Answer</u>
	<u>One</u>	<u>Two</u>	<u>Three</u>	<u>Four</u>	
Sample Group	11	6.8	18	64	.9
Test Group	21.4	12.3	27.3	39	--

Figure Four

The results of the test for social desirability addressed some of the concerns; however, it seemed possible that additional reasons for this heavy preference for Stage Four items existed.

1. The group was in fact largely Stage Four.
2. The test for socially desirable items did not yield factual information.
3. The sample group was too similar in education and income to yield significantly different levels of consciousness.

After considering these and other possibilities for the totals in Part One, this author felt that the data could be interpreted in a slightly different way and still stay within the BID theoretical construct. It was decided, that since the group was so similar on a number of dimensions, to take the scores of the total group and compare the individual scores against the group's. This would yield scores that would represent the degree of preference for stage indicators relative to the total group.

By normalizing the response totals, a scale was developed that allowed for the dominant stage identification of each respondent (see Figure Five).

Calculations for Response Normalization

STAGE I

(70)

$$n = 30$$

$$\sum x = 70$$

$$\sum x^2 = 254$$

$$m = \frac{\sum x}{n} = \frac{70}{30} = m = 2.333$$

$$SD = \frac{1}{n} \sqrt{n \sum x^2 - (\sum x)^2}$$

$$= \frac{1}{30} \sqrt{30 (254) - 70^2} = 1.7384$$

$$Z_I = \frac{x - m_I}{SD_I}$$

$$Z_I = \frac{x_I - 2.333}{1.7384}$$

STAGE II

(45)

$$n = 30$$

$$\sum x = 45$$

$$\sum x^2 = 119$$

$$m_{II} = \frac{45}{30} = 1.5$$

$$SD_{II} = \frac{1}{30} \sqrt{30(119) - 45^2}$$

$$SD_{II} = 1.3102$$

$$Z_{II} = \frac{x_{II} - m_{II}}{SD_{II}}$$

$$Z_{II} = \frac{x_{II} - 1.5}{1.310}$$

STAGE III

(117)

$$n = 30$$

$$\sum x = 117$$

$$\sum x^2 = 603$$

$$m_{III} = \frac{117}{30} = 3.90$$

$$SD_{III} = \frac{1}{30} \sqrt{30 (603) - 117^2}$$

$$SD_{III} = 2.21$$

$$Z_{III} = \frac{x_{III} - m_{III}}{SD_{III}}$$

$$Z_{III} = \frac{x_{III} - 3.90}{2.21}$$

STAGE IV

(422)

$$n = 30$$

$$\sum x = 422$$

$$\sum x^2 = 6,098$$

$$m_{IV} = \frac{422}{30} = 14.07$$

$$SD_{IV} = \frac{1}{30} \sqrt{30 (6,098) - 422^2}$$

$$SD_{IV} = 2.32$$

$$Z = \frac{x_{IV} - m_{IV}}{SD_{IV}}$$

$$Z_{IV} = \frac{x_{IV} - 14.07}{2.32}$$

Figure Five

Scales for determining the stage dominances of each respondent were constructed using the calculations presented in Figure Six.

Scales for Determining Stage Dominance

Stage I

x	z
0	-1.342
1	-0.767
2	-0.192
3	0.383
4	0.959
5	1.534
8	3.260

Stage II

x	z
0	-1.145
1	- .382
2	.382
3	1.145
4	1.908
5	2.671

Stage III

x	z
1	-3.0750
2	-0.8592
3	- .4069
4	-1.76
5	.4974
6	.94
7	1.4018
8	1.8540
9	2.3062

Stage IV

x	z
9	-2.18
10	-1.75
11	-1.32
12	- .89
13	- .46
14	- .0287
15	.40
16	.83
17	1.26
18	1.69
19	2.12

x = number of times a stage item was chosen

z - normalized score

Figure Six

These scales were then used to determine the dominate stage for each respondent (see Figure Seven).

<u>Examples of Identification of Respondent's</u>									
<u>Dominate Stage of Consciousness</u>									
<u>Respondent</u>	<u>Stage I</u>		<u>Stage II</u>		<u>Stage III</u>		<u>Stage IV</u>		<u>Dom. Stage</u>
	<u>x</u>	<u>z</u>	<u>x</u>	<u>z</u>	<u>x</u>	<u>z</u>	<u>x</u>	<u>z</u>	
A	0	-1.34	0	-1.14	9	2.31	13	-.46	III
B	1	-0.767	0	-1.14	3	-.41	16	.83	IV
C	8	3.26	2	.38	2	-.86	10	-1.75	I

Figure Seven

Results of this process yielded five respondents with a dominate Stage One consciousness; four Stage Two; nine Stage Three; seven Stage Four; and five with no identifiable dominate stage.

Stage of Consciousness - Part Two

As mentioned earlier in this chapter, the second part of the questionnaire was to serve as a check for the stage denominations made from the data in Part One. To determine the dominate stage of respondents from their answers to Part Two, a subjective rating was used by three readers. Each of the three reader/raters were given a copy of the BID Theory, as presented in Chapter Two, and asked to read each respondent's reactions to the four excerpts in Part Two. With only the information provided in Part Two, the reader/raters assigned each respondent a dominate stage of consciousness.

After the rating process was completed, the three reader-ratings were compared with each other and then with the results from Part One (see Figure Eight).

<u>Results From Reader-Rating of Part Two and Comparison with Results From Part One</u>			
	<u>Agree</u>	<u>Disagree</u>	<u>% of Agreement</u>
1. Three Reader/Raters	24	6	80%
2. Two of Three Reader/Raters	28	2	94%
3. Comparison of Two Reader/Raters and Results from Part One.	25	*5	84%
(*)This Figure represents the five items that were not assigned a dominate stage in Part One. The readers did assign a stage to these five.			

Figure Eight

Counseling Preferences - Part Three

Section One - Who's Help is Sought and For What Issues

When the results for this section were compiled, the individual respondent rankings varied only slightly from the overall group rankings. When this information was correlated with other variables, eg. past experience in counseling or stage of consciousness, no trends emerged. The results of the total group ranking are presented in Figure Nine.

The investigator concludes from the results of this section that, except for academic or vocational guidance, counselors are helpers of last resort, if at all. This statement raises questions such as: Is this true because of a lack of

lack of experience with a variety of counselors for a variety of issues, or; is it because of the quality of the counseling experienced. Although these questions are important to answer, this investigator did not feel that they were as central to this study as the fact that the respondents would only seek help from a counselor if confronted with an academic or vocational issue. This fact had significant implications for the utility of the data generated in Section Three. The implications will be discussed further in that section.

Preference for Helpers Relative to Specific Issues

<u>Issues</u>	<u>Alone</u>	<u>Close Friend</u>	<u>Family Member</u>	<u>Religious Leader</u>	<u>Counselor</u>
1. Interpersonal conflict with an instructor.	(A) <u>1</u>	(B) <u>3</u>	(C) <u>2</u>	(D) <u>5</u>	(E) <u>4</u>
2. Conflict with a member of your family.	(A) <u>2</u>	(B) <u>3</u>	(C) <u>1</u>	(D) <u>4</u>	(E) <u>5</u>
3. Feeling lonely	(A) <u>3</u>	(B) <u>1</u>	(C) <u>2</u>	(D) <u>4.5</u>	(E) <u>4.5</u>
4. Death in the family.	(A) <u>2</u>	(B) <u>3</u>	(C) <u>1</u>	(D) <u>4</u>	(E) <u>5</u>
5. Abortion (self or loved one).	(A) <u>1</u>	(B) <u>3</u>	(C) <u>2</u>	(D) <u>4</u>	(E) <u>5</u>
6. Divorce.	(A) <u>1</u>	(B) <u>3</u>	(C) <u>2</u>	(D) <u>4</u>	(E) <u>5</u>
7. Problem setting life goals.	(A) <u>1</u>	(B) <u>3</u>	(C) <u>2</u>	(D) <u>5</u>	(E) <u>4</u>
8. Conflict with love partner.	(A) <u>1</u>	(B) <u>2</u>	(C) <u>3</u>	(D) <u>5</u>	(E) <u>4</u>
9. Academic guidance.	(A) <u>2</u>	(B) <u>4</u>	(C) <u>3</u>	(D) <u>5</u>	(E) <u>1</u>
10. Vocational guidance.	(A) <u>1</u>	(B) <u>4</u>	(C) <u>3</u>	(D) <u>5</u>	(E) <u>2</u>
11. Serious conflicts with co-workers.	(A) <u>1</u>	(B) <u>3</u>	(C) <u>2</u>	(D) <u>5</u>	(E) <u>4</u>
12. Personal identity confusion.	(A) <u>1</u>	(B) <u>3</u>	(C) <u>2</u>	(D) <u>5</u>	(E) <u>4</u>
13. Racial conflict (racism)	(A) <u>1</u>	(B) <u>3</u>	(C) <u>2</u>	(D) <u>4</u>	(E) <u>5</u>
14. Consciousness raising.	(A) <u>1</u>	(B) <u>3</u>	(C) <u>2</u>	(D) <u>5</u>	(E) <u>4</u>
15. Sex role confusion	(A) <u>1</u>	(B) <u>3</u>	(D) <u>2</u>	(D) <u>5</u>	(E) <u>4</u>
Σ	20	44	31	69.5	60.5
Rank	1	3	2	5	4

Figure Nine

Section Two - Preference for Counselor Race and Sex. Like the data collected in Section Two, the group results for this section varied only slightly when compared with other variables. The only exception was between the male and female respondents as shown in Figure Ten.

<u>Results - Preference for Counselor</u>									
<u>Race and Sex</u>									
(Issues)--→	<u>Group Ranking</u>			<u>Male Ranking</u>			<u>Female Ranking</u>		
	(1)	(2)	(3)	(1)	(2)	(3)	(1)	(2)	(3)
Black Female	2	1	1.5	1	1	2	2	1	1
Black Male	1	2	1.5	2	2	1	1	2	2
White Female	3	3	3	3	3	3	3	3	3
White Male	4	4	4	4	4	4	4	4	4
Issues:	1.	Academic or Career							
	2.	Psychological							
	3.	Societal							
Summary:									
	1.	On all three issues, respondents preferred Black counselors over white counselors.							
	2.	On issues one and three, respondents preferred same sex over opposite sex.							
	3.	On all three issues, respondents preferred white female over white male.							

Figure Ten

Section Three - Counselor Approach, Beliefs and Technique.

The plan for compiling and analysing the data received from Part Three called for organizing the responses so that respondent preferences for one of the three counseling approaches

could be identified. Those preferences would then be correlated with the dominate stages identified in Part One. The assumption was made that since there were three issues (Psychological, Academic or Vocational and Other) the test for correlations would need to be done for each of those issues. That is, test for correlations between:

<u>Counselor Approach</u>	<u>Type of Issue</u>	<u>BID Stage</u>
1. Intrapersonal	A. Psychological	I Passive Acceptance
2. Interpersonal	B. Academic or Vocational	II Active Resistance
		III Redirection
3. Societal	C. Other	IV Internalization

Type of Issue. After surveying the data in Part Three relative to the type of issue category, the decision was made not to use the responses for the Psychological issue (A) or the Other issue (C). This meant that only the Academic/Vocational issue responses could be used for correlations between the other two areas. This decision was reached after concluding from the data in Section One relative to helping situations and roles, and the data in the demographic information relative to past experience in counseling, that issues that fell under the Academic or Vocational (B) heading had more relevance for the respondents than those that fell under (A) or (C). In other words, because the respondents' past experiences in counseling were primarily in-school experiences (see Figure One); and since the group indicated that the only reason they would seek out counseling help was that they had an academic

or vocational issue; any preference for a counselor to help with an (A) (psychological) or (C) (other) issue would be a hypothetical preference.

Counselor Approach. By simply counting of the number of times a counselor belief or technique was selected under each counselor approach, it was concluded that the Societal Approach was preferred over the Intrapersonal or Interpersonal counseling approaches (see Figure Eleven).

<u>Sample Group Preference For</u> <u>Counseling Approaches</u> N = 30			
<u>Preferred</u> <u>Intrapersonal</u> <u>Approach</u>	<u>Preferred</u> <u>Interpersonal</u> <u>Approach</u>	<u>Preferred</u> <u>Societal</u> <u>Approach</u>	<u>No Clear</u> <u>Preference</u>
7	6	12	5

Figure Eleven

Counselor Beliefs and Techniques. It was decided, since the data was available relative to the preference for specific belief and technique preferences, to compile a list of those beliefs that were most and least preferred by the sample group. As represented in Figure Eleven, counselor beliefs and techniques that were in the societal category appeared most often in the most preferred group and interpersonal beliefs and techniques appeared most often in the least preferred group. Intrapersonal items were balanced between the two (see Figures Twelve and Thirteen).

Preference for Counselor Approach, Belief and Technique for Respondents by Dominate Stage. Once the data had been compiled and analyzed for all three parts of the questionnaire, the search for correlations between Stage of Consciousness and Counselor Approach, Belief and Technique could be sought. This process had two phases: the first was a test for correlations between each respondent's dominate stage of consciousness and their preference for the counseling approaches described in Chapter Three. This process did not lead to any statistically significant results.

Sample Groups Most Preferred

Counselor Beliefs and Techniques

N = 30

Item (Belief or Technique)	Preferred By	%
Most Preferred:		
1. Is not as concerned with your interpersonal relationships as with your personal growth and development.	20	66
2. Will not prescribe solutions but will help you generate alternative solutions and help you pick from those alternatives.	17	56%
3. Believes that if the social consciousness of people is raised, that people will be able to eliminate a great deal of their problem.	15	50%
4. Believes that only you can identify your issue and the counselor's role is to help without interpreting.	20	66%
5. Will summarize from time to time during the counseling session to make sure that the two of you are talking about the same issue.	17	56%
6. Believes that knowledge of self is the key to human growth.	17	56%
7. Shares personal perspective on the problem as an alternative view rather than the right view.	18	60%
8. Relates all issues (Vocational, Academic, Family, etc.) to your psychological growth and development.	15	50%

Figure Twelve

Sample Groups Least Preferred
Counselor Beliefs and Techniques

N = 30

<u>Item (Belief or Technique)</u>	<u>Least Preferred By</u>	<u>%</u>
1. Does not deal directly with issues of racism, sexism, political oppression, etc.	27	90%
2. Will help you express your feelings of anger, love, frustration, caring, etc. more easily with others.	28	94%
3. Conflicts between people of different races, cultures, sexes, etc. are basically interpersonal issues.	24	80%
4. Will help you develop power skills.	24	80%
5. Will identify the weak points in your personality and ways of strengthening them.	24	80%
6. Will help you examine your personal history and its relationship to your problem/issue.	24	80%
7. Maintains eye contact throughout the session.	26	87%
8. Believes the knowledge of self in relation to others is the key to human growth.	24	80%

Figure Thirteen

The lack of statistically significant findings was caused by the small n ($n = 21$) that resulted after 1) the respondent scores that indicated no dominate stage of consciousness and 2) the respondent scores that indicated no preference for a counseling approach, were eliminated. The investigator concludes that the results (as presented in Figure Fourteen) do

provide some leads for addressing this study's second research question: Is there a positive correlation between stage of consciousness and counseling approach preferences? Below is a list of observations drawn from the results that support this conclusion.

Conclusions Relative to Stages

1. Stage One respondents prefer the societal approach over the intrapersonal or interpersonal approaches.
2. Stage Two respondents also prefer societal approach over the intrapersonal or interpersonal approaches.
3. Stage Three respondents indicated a preference for the societal approach over the intrapersonal or interpersonal approaches. There is, however, a slightly increased interest in the intrapersonal approach and a decreased interest in the interpersonal approach.
4. Stage Four respondents indicated a preference for the intrapersonal approach over the interpersonal or societal approaches.

Conclusions Relative to Approaches

1. It appears that the preference for intrapersonal approach increases after Stage Two.
2. Although the interpersonal approach is not significantly preferred by any of the stages, it is least preferred by Stage Three.
3. The preference for a strong societal approach decreases after Stage Three.

Each of these data-based observations positively correlate with the investigator's specific predictions as outlined in Chapter Three.

Stage Preferences for Counseling Approaches

N = 21

	<u>Stage I</u>	<u>Stage II</u>	<u>Stage III</u>	<u>Stage IV</u>
Intrapersonal	25%	25%	33%	50%
Interpersonal	25%	25%	11%	25%
Societal	50%	50%	56%	25%
	4	4	9	4

Figure Fourteen

The second step involved testing for correlations between the respondent's dominate stage of consciousness and specific counselor beliefs and techniques. To facilitate this process, each item was examined for the degree to which it was preferred by the respondents in one stage. This process yielded ten counselor beliefs or techniques that were most preferred by respondents in one of the four stages of consciousness (see Figure Fifteen), and twelve counselor beliefs and techniques that were least preferred by respondents in one of the four stages of consciousness (see Figure Sixteen).

Counselor Beliefs and Techniques
Most Preferred* By Each Stage

Stage One - Passive Acceptance

1. Will help you make sense of your place in society.
2. Believes that the unwritten rules (the way things really work) in society are often in conflict with healthy personal growth and development.
3. Feels that it is important for counselor and client to have a warm, open and caring relationship.
4. Will let you know that you are being heard by some physical gesture, i.e. nod of head, touching, etc.
5. Believes that people are generally needlessly debilitated by their feelings of helplessness and powerlessness to influence or transform their environment.
6. Will ask you to give feedback on his/her counseling style.

Stage Two - Active Resistance

1. Is not as concerned about establishing a warm relationship with you as solving your problem.

Stage Three - Redirection

1. Helps you look at your problem and solutions in the context of the larger society.

Stage Four - Internalization

1. Relates all issues (vocational, academic, family, etc.) to your psychological growth and development.
2. Does not want to be seen as the expert on your problem.

(*) Preference = More than one-half of the respondents in that stage selecting an item.

Figure Fifteen

Counselor Beliefs and Techniques
Least Preferred* By Each Stage

Stage One - Passive Acceptance

1. Has a commitment to eliminate oppression but does not allow that commitment to enter into the counseling session.

Stage Two - Active Resistance

1. Will prescribe a solution for improving your relationships with others.
2. Believes that increasing interpersonal sensitivity is the first step in personal growth.
3. Will help you make your behaviors more acceptable to others.
4. Will prescribe a specific course of action for you that will allow you to feel better about yourself.
5. Does most of his/her counseling in groups.

Stage Three - Redirection

1. Will help you make sense of your place in society.
2. Feels that it is important for the counselor and client to have a warm, open and caring relationship.
3. Will work with you to come up with solutions for improving your relationships with others.
4. Will help you examine your personal history and its relationships with your problem/issue.
5. Will not tell you what his/her personal feelings are about you or your issue.
6. Teaches communications skills.

Stage Four - Internalization

None

(*)Least Preferred = one or less statement of preference.

Figure Sixteen

The investigator concludes that, as with the results from the test for Stage Preferences for Counseling Approaches, the results yielded from the test for correlations between most and least preferred counselor beliefs and techniques and the respondent's dominate stage, served to provide additional answers to this study's second research question.

The sample sizes were too small to yield a truly valid confirmation of the existence or lack of existence of statistically significant correlations. Therefore, in order to confirm that this study was heading in a direction that could support this method of achieving empirical answers to the stated research question, the Chi-Square test was used on the twenty-two items shown in Figures Fifteen and Sixteen. The Chi-Square test yielded six items that showed a statistical trend at .20 (using a two-tailed test). The test also showed statistical significance for four items at .10 (using a two-tailed test) or less (see Figure Seventeen).

<u>Test for Statistical Significance</u> <u>Using Chi-Square Two-tailed Test</u>			
<u>P-Value</u>	<u>Item</u>	<u>Stage</u>	<u>Pref.</u>
.10	Will help you make sense of your place in society.	I	High
.05	Feels that it is important for the counselor and client to have a warm, open and caring relationship.	I	High
.10	Is not so concerned about establishing a warm relationship with you as solving your problem.	II	High
.05	Feels that it is important for the counselor and client to have a warm, open and caring relationship.	III	Low

Figure Seventeen

Summary

Chapter Four is a presentation of the exploratory study conducted to address three research questions. The process for conducting this study involved, 1) the development of an instrument for collecting data from a sample group of Black people relative to their dominate stage of consciousness (as described in the BID Theory) and their preference for counselor approaches and practices; 2) administration of the instruments, and 3) compile the data and draw conclusions. The balance of this summary section represents an analysis of the study relative to the study's primary purpose, i.e. addressing the investigator's research questions.

Research Question: Can the BID Theory be put in a form that will allow for the diagnosis of a Black person's stage of consciousness? The data generated to address this question was collected from the responses to Part One and Two of the questionnaire. Part One was the primary instrument used for determining the respondents' dominate stage of consciousness. Part Two, which could also be used to determine stage dominance, was used to provide a test of concurrent validity. .

When the test for concurrent validity was completed, the results indicated a near perfect agreement of respondent stage assignment using two different instruments (see Figure Eight). Thus, the data generated from Part One allowed for dominate stage assignments of each respondent.

Research Question: Is there a positive correlation between
(A) the nature of a Black person's response to racism and/or
its effects and (B) the Black person's preference for
specific counseling approaches and practices? The data used to address this research question consisted of the results from Part One (respondent's dominate stage) and Section Three of Part Three (respondent's preference for counselor approach and practice). The investigator tested for correlations between these two sets of data.

The process of testing for correlations involved two steps: first, a test for correlations between dominate stages and approach preferences; and, second, a test for correlations between dominate stages and counselor practices. Although the first step provided some data that would indicate an affirmative response to this question, a larger sample group would be necessary to state conclusively that the research question had been addressed. The second step did yield some results that also appear to lend some answers to this investigator's question. However, the small number of statistically significant correlations raises a question as to whether that number of significant correlations could have occurred by chance.

Given the above, the investigator concludes that, before this research question can be addressed, further investigation is necessary.

Research Question: Would the current educational (counseling) process be more relevant for Black students if more attention were given to racism in the society and the Black identity development Process? Part Three, Section Three was to be the primary source of the data to address this question. The question would be answered affirmatively if there was a significant preference for the societal approach and related practices. This is because 1) the intent of the societal approach is to pay special attention to the way that societal norms and ills (e.g. racism) are impacting the client and/or the client's problem, and 2) the societal approach is not as widely used as are the intrapersonal or interpersonal approaches.

The results from Part Three, Section Three do in fact tend to indicate that an affirmative answer is justified. The societal approach and specific related practices were preferred over the intrapersonal and interpersonal approaches for three of the four stages of consciousness.

C H A P T E R V

IMPLICATIONS AND RECOMMENDATIONS

The overall intent of this dissertation was to present a theoretical perspective (BID) that would allow educators to better understand the basis for charges of irrelevance levied at the educational process by Black students. The author intended to illustrate how this theoretical perspective 1) could be operationalized, 2) used as a tool for evaluating current techniques in education/counseling and 3) as a construct for designing new and more relevant counseling approaches and techniques.

The accomplishment of the intended objectives with the degree of development and research that are required will involve a considerable amount of work on the part of almost all segments of the academic community. And it was with this understanding that this author chose to take one broad stroke at elements of the entire task. This decision was based on the sense of urgency the Black student feels for a more relevant education, and the knowledge that the process of providing the statistical validity of a developmental theory requires years of study. Also involved in the decision to take the broad stroke approach, was this author's need to test the emerging solution before more research and development work is done. It was also intended that this dissertation would allow other doctoral students to more easily identify the areas that need further investigation.

The broad approach taken by the author has served to provide general yet important answers to several questions. The basic questions were: 1) can the BID Theory be put in a form that would allow for the diagnosis of a Black person's stage of consciousness; 2) can the BID Theory be used to assess the relevance of specific educational/counseling approaches and practices and 3) is the educational process irrelevant because it fails to address issues of racism and Blackness. The answers provided by the exploratory study are "yes" to all three questions. Specifically, the study illustrated two models for identifying the dominant stage of consciousness of an individual Black person. The study also illustrated a process for assessing the degree of relevance (preference) that a Black person at each stage of consciousness will assign to an approach or practice. Finally, the study seems to indicate that educational relevance is connected to the degree that the Black student's concerns about racism and/or Black identity are addressed.

With regard to future studies, this dissertation has served to highlight a number of the questions and tasks that will need to be addressed. One of the questions that needs to be answered is: Would the group's consciousness profile change significantly for Black high school drop-outs, Black millionaires, Blacks on Welfare, Blacks from the South, etc. A second question would be: Would the preferences for

approaches and techniques be significantly different for a white group. A task that needs to be accomplished is the further refinement and testing of the parts of the questionnaire used to determine the respondent's dominant stage of consciousness.

Implications of This Dissertation

This dissertation has several implications for the field of counseling and the broader educational process, of which counseling is a part. As stated in the first chapter, there is a problem of irrelevance. In other words, many Black students do not feel that they are being served. And for there to be more relevance, the impact of racism on the Black student must be considered when theorists diagnose problems and generate solutions. Toward achieving more relevance, a Black Identity Development Theory was developed and tested.

The Black Identity Development Theory developed by this author has served to identify a number of the current weaknesses and gaps in our educational process, particularly in the area of counseling. One of the weaknesses pointed out by the BID Theory, is the erroneous assumption that there is a Black problem that can be addressed by developing a solution for Blacks in general. This assumption is partially based on the notion that all Blacks see things the same way and react to racism in the same way. One of the statements

that the BID Theory makes is that there are at least four different perspectives from which Black people can see the world. And as such, individual Blacks will react to an issue or set of issues in very different ways. Therefore, if a technique works with one Black student or client and not another, there is a very real possibility that neither the teacher/counselor, technique nor student are faulty. It may be that the technique is simply limited in its ability to be useful with more than one stage of consciousness.

Making adjustments for the above would be a fairly simple process if approaches and techniques were available to address the multiplicity of issues at each stage of consciousness. The reality is that there are limitations in the available approaches and techniques for all of the stages, and some stages of consciousness suffer from neglect more than others.

The stage of consciousness that seems to suffer least from a lack of available technology is Stage One - Passive Acceptance. Because this person is so invested in the white culture, there is little conflict between this person and the educational process which has been designed primarily for and by whites. However, this implies that for a Black to be served by our present educational system, he/she must assume a passive accepting consciousness. This person must conspire in his/her own oppression to reap any rewards.

Blacks with a Stage Two or Three consciousness find that their needs are totally misunderstood. In most cases the

Stage Two (Active Resistance) Black person is overtly and covertly punished for his/her "anti-social" beliefs and attitudes. It is interesting that the Stage Two Black person is so neglected, since it is this "militant" Black that has been the object of so many studies. Because teachers and counselors have felt that they are not reaching this person, they have conducted studies, designed new techniques and questioned general approaches. However, their attempts have met with little success, because they are trying to develop solutions that will allow the teacher or counselor to interact with the Stage Two student in the same way that they have interacted with the Stage One Black person. And in so doing, have denied this person any support or assistance in his/her efforts to identify and cast off those self-destructive goals, values and behaviors that were embraced in the Stage One consciousness.

The current educational system, more often than not, also punishes the Stage III person when the individual attempts to get his/her needs met. One of the strategies that this individual uses to set the climate for need attainment is separation. The Black person with a Stage Three (Redirection) consciousness will seek opportunities to be with other Blacks. This strategy has been judged wrong by elements of our society. The "current" strategy for addressing the nation's racial ills has been determined to be integration. Integration, as defined by the courts and well-meaning anti-racists, is the

worst strategy possible for meeting the needs of the Stage Three Black person. Educators must realize that separation is different from segregation and that both separation and integration have their place in the educational arena.

The Stage Four (Internalization) person is more neglected than anyone else. The current educational system operates on what Paulo Friere (1972) calls the "banking model," which implies that students are empty accounts to be filled by the depositor-teacher. That is, educators have assumed a posture of being all-knowing and having the task of instructing their students in what is worth learning and the "correct" way to go about learning. This model of education does not meet the needs the Stage Four person has for a dialogical interaction. In other words, this person needs to be actively involved in their own education. And because this type of dialogical interaction is very rarely available in the current educational system, the Stage Four person must go outside of the formal educational structure to get the type of help needed.

Recommendations. The statements made above illustrate some of the major gaps and weaknesses that contribute to the irrelevance felt by Black students regarding current educational goals and practices. Based on the recognition of these current gaps and weaknesses, and an understanding about why they exist, the following recommendations emerge:

1. Educators/Counselors should develop techniques that will allow a Black person at any of the four stages of

consciousness to resolve issues relative to that stage.

This means that for the Stage Two person, techniques should allow the person to more clearly identify those toxic goals, values and behaviors that have been internalized in Stage One. Opportunities must be provided for this person to address the feelings of rage that are sometimes associated with the disowning of these toxic elements of the person's identity. Educators must be willing and able to be supportive of the Black person's need to resist, reject and challenge. This support cannot be paternalistic in nature (i.e., he'll grow out of it).

For the Stage Three person, allowing for the resolution of stage issues means developing and supporting learning processes and environments that legitimize the Black person's working and learning with other Blacks. In some ways this simply means recognizing that people learn and develop in different ways and that the educational process should be flexible enough to allow for and support different styles of learning.

For the Stage Four Black person, some of the current intra-personal approaches (as described in Chapter Three) would probably be most appropriate. In addition, to be more relevant for this person, the techniques from the societal approach would be worth integrating into the intra-personal objectives.

For the classroom teacher, dealing with the Stage Four person would mean using confluent teaching (Brown, 1971) approaches with an emphasis on the person's positive sense of Blackness as opposed to just the person's perspective on racism.

2. In both the classroom and in the counseling session, the influence of societal ills and norms must be considered and addressed.

One of the major causes for the concern about relevance on the part of Black students has to do with the limited focus on influences that societal ills, particularly racism, have on the content and process of education. If educators are in fact concerned with serving the student, then educators must address student concerns. And to address the concerns of Black students, racism and its effects on the Black person must be a significant part of the content of most courses and not just an add-on course.

Counseling has probably been more neglected in this area than any other component in the educational process. Aside from the neglect that comes from the therapies that denounce the notion that societal issues have any place in counseling, counselors have neglected the Black client's needs by focusing on what is erroneously termed human needs, i.e. typically this means "white needs."

Thus, for counselors to serve more Black clients better, the counselor must do at least two things: first, he/she must re-examine the definition of human needs, for an over-emphasis of the white person's needs and an under-representation of Black needs. Second, the counselor must increase his/her ability to diagnose and address the nature of the influence that societal variables may have on a Black client's issue.

3. Educators should not assume that everything is irrelevant to all Black students.

One of the assumptions that has been made by some educators who are involved in curriculum development is that there is almost nothing that is relevant for the Black student in the current educational process. As demonstrated in this dissertation, this assumption is unfounded. When one examines the current educational process using the BID Theory as a construct for assessing relevance, specific educational goals and practices will be found to be more or less relevant for Black students at each stage of consciousness.

So that efforts to develop relevant educational goals and practices for Black students are not wasted by re-developing goals and practices that are already effective in achieving educational relevance, this author recommends that current goals and practices be

examined by using the BID Theory before new curriculum is developed. Once this is done, energy can be directed toward developing goals and practices that will fill the gaps in the educational process that will emerge for each stage of consciousness as described by the BID Theory.

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APPENDIX

Before you begin, I would like to let you know how much I appreciate your taking the time to complete the attached inventory. As you know I will use the data collected from you and others in my doctoral dissertation. If you would like a copy of the results of my study, please write your name and address in the space provided below.

Again, thank you.

Name _____
Address _____
City _____ State _____
Zip _____

Please complete the following:

1. Your Age: _____
2. Sex: Male ___ Female ___
3. Marital Status: ___ Married ___ Single
 ___ Seperated or Divorced
4. Your (or your family's) income:
 ___ 0-5,000; ___ 5,000-8,000; ___ 8,000-12,000
 ___ 12,000-15,000; ___ 15,000-20,000; ___ 20,000-over
5. Last Grade Completed: (Circle)
 6, 7, 8, 9, 10, 11, 12
 Freshman, Sophomore, Junior, Senior
 Masters, Doctorate, _____ Other

PART I

The first part of this inventory consists of 22 multiple choice sentence completions. For each of the 22 items, you are being asked to pick the sentence that best represents your goals, values, or behaviors. Please choose the sentence that best represents your view now, not the view you would like to have, or the view you think you should have. There are no right or wrong answers, only what is true for you now.

1. Black Students are:

- A. Slower learners than white students.
- B. Smarter than white students.
- C. Have a unique learning style.
- D. As equally diversified in their learning styles as are white students.

2. Black Professors Should:

- A. Pay special attention to the needs of Black students first.
- B. Only teach Black students.
- C. Teach all students the same way.
- D. Respond to the Black student in non-traditional teaching styles, when necessary.

3. Black Students Should:

- A. Be aware of the individual, political and cultural effects of racism and other forms of oppression.
- B. Ignore the individual white racist and concentrate on their Black identity.

- C. Surface racism whenever its exhibited by whites.
- D. Ignore racism and prove how equal they are to white students.

___ 4. Black Studies Courses:

- A. Should be an integral part of all students' education experiences.
- B. Should be conducted for Black students only.
- C. Are a waste of time.
- D. Should be expanded and given primarily for Black students.

___ 5. White Students Should:

- A. Learn all they can about Blacks.
- B. Learn all they can about white racism from Blacks.
- C. Develop their own positive white identity.
- D. Learn from and teach each other about white racism.

___ 6. White Teachers:

- A. Have as much if not more to offer the Black student than does the Black teacher.
- B. Should not be allowed to teach Black children.
- C. Can be a valuable but limited resource to Black students.
- D. Have little to offer Black students that will help them develop as people.

___ 7. In racially mixed classes, Black Students Should:

- A. Not disagree with each other.
- B. Try to collaborate with white students.
- C. Interact with Black students whenever possible.
- D. Interact with students with mutual interests.

___ 8. Courses that Focus on Combatting Institutional Racism Are:

- A. A waste of time for Blacks.
- B. Important for Blacks to be a part of in order to teach whites.

- C. Are important for whites only.
- D. Are OK for Blacks.

___ 9. Black Students Should Set Academic Goals That:

- A. Will allow them to get the same things that whites have.
- B. Will benefit the Black community.
- C. Will give them the knowledge and skills to fight white society.
- D. Will benefit oppressed people.

___ 10. Black Artists, Educators, Political Scientists, Etc. Are:

- A. Not as important as their white counterparts.
- B. Not all equally relevant.
- C. All important for Blacks to know about.
- D. All important in the educational process for all students.

___ 11. Classes Should:

- A. Be desegregated.
- B. Be segregated.
- C. Integrated or segregated depending on the class content.
- D. Not effected by the racial makeup of students.

12. Rank (1 to 7) order the following people based on who did most for Black people:

- ___ A. Rev. Martin Luther King, Jr.
- ___ B. Abraham Lincoln.
- ___ C. Huey P. Newton.
- ___ D. Malcolm X.
- ___ E. Stokley Carmichael.
- ___ F. H. Rap Brown.
- ___ G. Rev. Jessi Jackson.

- ___ 13. Interracial Dating Is:
- A. Destroying the Black nation.
 - B. All right because people are people.
 - C. All right if both parties have addressed the effects of racism on them and their relationship.
 - D. Allows Black men to get back at whites.
 - E. Detracts from Black people establishing a strong cultural heritage.
- ___ 14. Bussing Black Children Into White Schools Is:
- A. An avoidance of the fact that resources are not given to Black schools.
 - B. An effective way to show whites how smart Black children are.
 - C. An effective way to make whites deal with Black people
 - D. A distraction to Black children who should be learning with and from other Blacks.
- ___ 15. Affirmative Action Laws and Policies:
- A. Have done a lot to help Blacks get the same jobs as whites.
 - B. Are not always necessary because qualified Blacks will get the jobs without special laws and policies.
 - C. Just makes the system give Blacks the chance they should have anyway.
 - D. Addresses institutional racism and sexism in part but is incomplete.
- ___ 16. Blacks Should:
- A. Segregate completely by establishing a Black nation that is geographically separate and culturally/politically/economically independent.
 - B. Try to integrate with the American society.
 - C. Force whites to desegregate their schools, communities and government.
 - D. Identify cultural values, goals, etc. and interact with other cultures where there is mutual benefit.
- ___ 17. Black Professionals: (Lawyers, Doctors, Teachers, Businessmen)

- A. Are generally not as qualified as their white counterparts.
- B. Should be patronized regardless of qualification.
- C. Should be patronized where possible and qualifications evaluated after service is rendered.
- D. Should be patronized if they support the emerging Black culture.

___ 18. Some Blacks:

- A. Make trouble for the rest by alienating whites.
- B. Are Blacker than others (philosophically).
- C. Have more to offer the Black nation than do others, but all have something to offer.
- D. Are more comfortable with their Blackness than are others.

___ 19. The Goal of Black People Should Be:

- A. To redefine the Black culture in positive terms independent of the goodness or badness of white people.
- B. To integrate into the white's society and show them we can acquire the same resources and rights that they enjoy.
- C. To nurture a positive sense of Blackness as part of a total being that has other component parts of equal importance.
- D. To establish and maintain a Black political and economic power base for the purpose of acquiring the rights and resources that whites enjoy.

___ 20. Black Culture:

- A. Is a myth, we are all Americans.
- B. Will only survive when Blacks have taken economical and political power.
- C. Must be re-established first by Blacks.
- D. Has evolved from the African and American culture to form a new and unique culture - Afro-American.

21. If I had a choice of the following television shows to watch I would choose: (rank order)

- ___ A. Black Paper (news program)

- ☐ B. Soul Train.
- ☐ C. 6 O'Clock News.
- ☐ D. Black Journal (variety talk show)
- ☐ E. Sanford and Son.
- ☐ F. Good Times.
- ☐ G. Get Cristy Love.

22. If I had \$10,000 to donate to one of the following organizations, I would give it to:

- ☐ A. NAACP (National Association for the Advancement of Colored People).
- ☐ B. Black Muslims.
- ☐ C. United Negro College Fund.
- ☐ D. CORE (Congress on Racial Equality).
- ☐ E. PUSH (Rev. Jessi Jackson - People United to Save Humanity).
- ☐ F. Black Panther Party.

PART II

Part II Consists of four excerpts written by Black authors. In each excerpt, the authors describe a personal experience or perspective about Blackness or whiteness. After each excerpt there are some open ended questions to be answered.

Please read each excerpt and then answer the questions from your own value perspective.

Try not to spend more than seven minutes on each excerpt and related questions.

EXCERPT I

One day in 1960, during my medical internship, I got an emergency call while I was on duty. When I reached the hospital ward to which I had been directed, I was greeted by a woman who had been anxiously awaiting someone to attend her mother, who seemed to be at the point of death. I recognized the younger woman. The sight of her face instantly and vividly took me back to a moment long ago that she had either forgotten or did not associate with the young black doctor who had responded to her call.

Nineteen years earlier, my mother had arranged a party in my classroom to celebrate my seventh birthday. I was the only black child in the class. The next day, one of my classmates insisted that I walk past his house with him on the way home from school. When we walked into his backyard, we saw his mother, the anxious woman who was now confronting me, on the back porch of their second-story apartment, hanging out laundry. Johnny called out triumphantly, "Ma, this is the boy that had the party in school yesterday!"

The woman walked over to the railing and peered down at me skeptically. "You didn't really have a birthday party, did you?" Puzzled as to why she would doubt it--birthday parties had become a tradition in our school--I nodded affirmatively.

"Well!" she said. "It's the first time I ever heard of a nigger having any kind of a party but a drunken brawl!" With that, she turned and walked into the house.

By the time my patient was out of danger, several relatives, including my former second-grade classmate, had congregated outside her door. When he introduced me, his mother was quite surprised to learn that she had met me before. "So many of you kids have done well," she said warmly. But obviously she had forgotten that she had once, in effect, predicted for me a life that would be a succession of drunken brawls. But I remembered, and I felt a surge of vindication; I had shown her. Them. White folks. With their ignorant stereotypes.

I remembered what my father had always said about racial bigotry: "Don't worry about it. Prepare yourself and your time will come." This meant, "Get a good education, then you will be accepted on your merits. The color of your skin won't matter." I believed that, and the belief was the mainspring of all my conduct up to then. I had gone through college and medical school sustained by faith in my father's little truism. For all my twenty-six years, I had worn a pair of blinders that permitted me to see only one thing: the best and shortest path toward making it as a physician. The weird encounter with the nemesis from my childhood made me feel I had completed the circle. She now accepted me; I was her mother's doctor. I was okay - race and all.

Questions

1. What should the physician have said to the woman when she said, "So many of you kids have done well," and why?

(completion of answer of No. (1))

2. What is your reaction to the father's "little truism."

3. What are your personal reactions to this story?

EXCERPT II

Unless we call one white man, by name, a "devil", we are not speaking of any individual white man. We are speaking of the collective white man's historical record. We are speaking of the collective white man's cruelties and evils and greeds, that have seen him act like a devil toward the non-white man. Any intelligent, honest, objective person cannot fail to realize that this white man's slave trade, and his subsequent devilish actions are directly responsible for not only the presence of this black man in American, but also for the condition in which we find this black man here. You cannot find one black man, I do not care who he is, who has not been personally damaged in some way by the devilish acts of the collective white man!

The American black man should be focusing his every effort toward building his own businesses, and decent homes for himself. As other ethnic groups have done, let the black people, wherever possible, however possible, patronize their own kind, hire their own kind, and start in those ways to build up the black race's ability to do for himself. That's the only way the American black man is ever going to get respect. One thing the white man never can give the black man is self-respect! The black man never can become independent and recognized as a human being who is truly equal with other human beings until he has what they have; and until he is doing for himself what others are doing for themselves.

EXCERPT III

Black people must continue to move toward a psychological level which focuses on the here-and-now. Consequently, the relevant world is defined by a set of emerging needs and ways of functioning as expressed in "getting our thing together to do our thing". Not much time should be spent on the previous agonizing adolescent-like qualities of wondering, regretting, dreaming, fighting, rejecting or being caught-up in inner conflict. This new Blackness denotes social psychological development, which has given expression to new activities and ways of behaving.

White approval is not a basis for the rise and expansion of Black unity as it once was. Teaching whites about their individual racism is no longer seen as a good use of Black energy. The new Black ethic constitutes a fresh new model of social change that is independent of white people, culture and institutions.

Questions

1. Is this an accurate description of where Black people are:

2. How close is this excerpt to your own thinking and behavior? In what ways? (give examples)

3. What are your disagreements with this statement?

EXCERPT IV

"I told him, what you are telling me is that it isn't the American white man who is a racist, but it's the American political, economic, and social atmosphere that automatically nourishes a racist psychology in the white man." He agreed.

We both agreed that American society makes it next to impossible for humans to meet in America and not be conscious of their color differences. And we both agreed that if racism could be removed, America could offer a society where rich and poor could truly live like human beings.

That discussion with the ambassador gave me a new insight - one which I like: that the white man is not inherently evil, but America's racist society influences him to act evilly. The society has produced and nourishes a psychology which brings out the lowest, most base part of human beings.

Questions

1. Is this an accurate description of the American society? Why do you/don't you think so?

2. If you agree with this analysis, what are the behavioral implications for you as a Black person? In other words, what should you be doing?

PART III

Part III is designed to determine:

1. What kind of personal issues you seek help for.
2. Who you seek that help from.
3. What kind of things your ideal helper would believe and do.

For each of the following issues, who would you seek help from?

- A. Alone - would deal with it be myself.
- B. Close friend.
- C. Member of my family.
- D. Religious leader (minister, priest, etc.)
- E. Counselor.

Please rank the order in which you would consider each person.

Example:

1. Need information about marriage (A) 5 (B) 1 (C) 2 (D) 4 (E) 3

<u>Issues</u>	Alone	Close Friend	Family Member	Religious Leader	Counselor
1. Interpersonal conflict with an instructor.	(A) <u> </u>	(B) <u> </u>	(C) <u> </u>	(D) <u> </u>	(E) <u> </u>
2. Conflict with a member of your family.	(A) <u> </u>	(B) <u> </u>	(C) <u> </u>	(D) <u> </u>	(E) <u> </u>

	lone	end	ose	ember	ily
3. Feeling lonely.	(A) __	(B) __	(C) __	(D) __	(E) __
4. Death in the family.	(A) __	(B) __	(C) __	(D) __	(E) __
5. Abortion (self or loved one).	(A) __	(B) __	(C) __	(D) __	(E) __
6. Divorce.	(A) __	(B) __	(C) __	(D) __	(E) __
7. Problem setting life goals.	(A) __	(B) __	(C) __	(D) __	(E) __
8. Conflict with love partner.	(A) __	(B) __	(C) __	(D) __	(E) __
9. Academic Guidance.	(A) __	(B) __	(C) __	(D) __	(E) __
10. Vocational guidance.	(A) __	(B) __	(C) __	(D) __	(E) __
11. Serious conflicts with co-workers.	(A) __	(B) __	(C) __	(D) __	(E) __
12. Personal identity confusion.	(A) __	(B) __	(C) __	(D) __	(E) __
13. Racial conflict (racism)	(A) __	(B) __	(C) __	(D) __	(E) __
14. Consciousness raising.	(A) __	(B) __	(C) __	(D) __	(E) __
15. Sex role confusion (sexism)	(A) __	(B) __	(C) __	(D) __	(E) __

The Counselor

1. Assuming you decided to seek help from a counselor on an issue having to do with academic or career concerns, in what order would you choose the following counselors:

_____ Black Female	_____ White Female
_____ Black Male	_____ White Male

2. Assuming you decided to seek help from a counselor on an issue having to do with a psychological concern (i.e. identity issue, relationship conflict, loneliness, anger, etc.), in what order would you choose the following counselors:

_____ Black Female	_____ White Female
_____ Black Male	_____ White Male

3. Assuming you decided to seek help from a counselor on an issue having to do with a societal issue (i.e. economical political, racial, or sexual (etc.), oppression and its impact on you), in what order would you choose the following counselors:

_____ Black Female	_____ White Female
_____ Black Male	_____ White Male

Counselor Technology

Counselors have a variety of beliefs about helping and behaviors or styles of helping. For each of the three types of issues for which you might seek counseling, which of the listed counselor beliefs and behaviors are most important to you.

The following are the three types of issues:

- A. Psychological Concern - A concern or issue that involves some internal pain or confusion for you, e.g., loneliness, anger, a relationship problem, a behavior of yours that you don't like, etc.
- B. Academic or Vocational - A concern or issue related to your academic or work life that you need some guidance on.
- C. Other - Any concern or issue that is not represented in A or B. That should be a concern or issue that is real for you now. Please write your issue here _____

(use your own words).

1. Please pick one counselor quality for each of the three issues that you consider most helpful for that issue.
2. You can choose the same quality for more than one issue.

Here are two examples of the type of choice you are being asked to make:

Issues

Counselor

(A) 3 (B) 1 (C) 2

1. Counselor sits behind a desk.
2. Counselor smiles all the time.
3. Counselor doesn't like smoke.

(A) 3 (B) 2 (C) 3

1. Counselor believes that men should work and women stay home.
2. Counselor believes that working and being productive is the most important goal.
3. Counselor believes that you know how to solve your problem.

IssueCounselor

1. (A) ____ (B) ____ (C) ____

1. Can provide you with skills for understanding your personal hang-ups.
2. Will prescribe a solution for improving your relationships with others.
3. Will help you make sense of your place in society.

2. (A) ____ (B) ____ (C) ____

1. Is not as concerned with your interpersonal relationships as with your personal growth and development.
2. Believes that increasing interpersonal sensitivity is the first step in personal growth.
3. Has a commitment to eliminate oppression in the larger society.

3. (A) ____ (B) ____ (C) ____

1. Has a thorough knowledge of human growth and development.
2. Believes improving interpersonal relationships is the key to personal growth.
3. Believes that the unwritten rules (the way things really work) in society are often in conflict with healthy personal growth and development.

4. (A) ____ (B) ____ (C) ____

1. Will identify the weak points in your personality and ways of strengthening them.
2. Will help you make your behaviors more acceptable to others.
3. Helps you look at problems and solutions in the context of the larger society.

5. (A)____ (B)____ (C)____

1. Believes that racism and other forms of oppression in the society have an effect on everyone and should be considered as a possible influence on your issue.
2. Feels that it is important for the counselor and client to have a warm, open and caring relationship.
3. Believes that if a counselor focuses on cultural differences that the real issue will be missed.

6. (A)____ (B)____ (C)____

1. Will work with you to come up with solutions for improving your relationships with others.
2. Will prescribe a specific course of action for you that will allow you to feel better about yourself.
3. Shares personal perspective on the problem as an alternative view rather than the right view.

7. (A)____ (B)____ (C)____

1. Will help you examine your personal history and its relationship to your problem/issue.
2. Will not prescribe solutions but will help you generate alternative solutions and pick from those alternatives.
3. Will help you express your feelings of anger, love, frustration, caring, etc. more easily with others.

8. (A)____ (B)____ (C)____

1. Does most of his/her counseling in groups.

IssueCounselor

8. (Cont'd)

2. Will let you know that you are being heard by some physical gesture, i.e. nod of head, touching, etc.
3. Will not tell you what his/her personal feelings are about you or your issue.

9. (A)___ (B)___ (C)___

1. Relates all issues (vocational academic, family, etc.) to your psychological growth and development.
2. Will give you alot of positive feedback about your behavior and personality.
3. Has a commitment to eliminate societal oppression in each client.

10. (A)___ (B)___ (C)___

1. Believes that if the social consciousness of people is raised, that people will be able to eliminate a great deal of their problems.
2. Assumes that the key to your coming to a counselor has to do with a personal concern or pain and little or nothing to do with people or society at large.
3. Conflicts between people of different races, cultures, sexes, etc. are basically interpersonal issues.

11. (A)___ (B)___ (C)___

1. Will interpret your feelings for you with your help.
2. Believes that only you can identify your issue and the counselor's role is to help without interpreting.
3. Maintains eye contact throughout the session.

IssueCounselor

12. (A)____ (B)____ (C)____

1. Does not deal directly with issues of racism, sexism, political oppression, etc.
2. Will summarize from time to time during the counseling session to make sure that the two of you are talking about the same issue.
3. Believes that people are generally needlessly debilitated by their feelings of helplessness and powerlessness to influence or transform their environment.

13. (A)____ (B)____ (C)____

1. Believes that knowledge of self is the key to human growth.
2. Believes that knowledge of cultural differences is the key to human growth.
3. Believes that knowledge of self in relation to others is the key to human growth.

14. (A)____ (B)____ (C)____

1. Has a commitment to eliminate oppression but does not allow that commitment to enter into the counseling session.
2. Believes that interpersonal relationships are heavily influenced by society's rules on how people should and shouldn't interact.
3. Has a commitment to improving human interaction.

15. (A)____ (B)____ (C)____

1. Teaches communication skills.
2. Will help you with skills that will allow you to understand your feelings better.
3. Will help you develop power skills.

Issues

16. (A)____ (B)____ (C)____

Counselor

1. Is not so concerned about establishing a warm relationship with you as solving your problem.
2. Will ask you to give feedback of his/her counseling style.
3. Does not want to be seen as the expert on your problem.

